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BIOGRAPHY.

Memoir of the late Rev. John Carter, of Mattishall, Norfolk.

THE Rev. John Carter was born April 27, 1749, at East Tuddenham, a village in Norfolk.—If his parents were obscure, they are reported to have been respectable. His mother, of whom, it is said, Mr. Carter received a most excellent account, died when he was about four years of age; his father survived her about ten years. Of his childhood and early youth, the writer of this memoir has not been able to obtain any particulars, excepting that at the usual age, probably about the period of the death of his father, he was apprenticed to a mechanical trade; and that he spent his time in the pursuit of those gaieties which too generally captivate the young, while the effervescence of youthful passion has not yet subsided, and the native frivolity of the mind has not been subdued by mature reflection, or by the calamities of human life, or by the more powerful and transforming influence of divine grace. His attractive manners, his affability of temper, and the agreeableness and gracefulness of his person, were the means of introducing him to society in which his principles were in danger of being perverted, and his morals exposed to contamination; and, but for the watchful providence of God, who designed that his many excellent qualities should be ultimately consecrated to religion, the very points in his character which rendered him

“lovely and beloved,” might have proved fatal to his best interests. His conversion took place in his eighteenth year. It was effected by the instrumentality of a dream, which, at the time of its occurrence, filled him with inexpressible agony of spirit, and afterwards left a deep and solemn impression on his mind, from which he could not escape. In imagination he beheld the final judgment attended with circumstances of extraordinary splendour and majesty; he heard “the final sentence and unalterable allotment” announced; and at the moment in which he saw the righteous enter heaven, he found himself excluded, abandoned, and irretrievably lost. From this memorable era, for such it was in the history of his character and his life, his levity was repressed; and under the restraints imposed by alarm and terror, he attended to the duties of morality, and the formalities of religion. But he was without solid peace of mind, a stranger still to that divine satisfaction which flows from a practical apprehension of the evangelical faith. That satisfaction, however, he soon obtained. A letter fell into his hands, which was written by Mr. John Glover of Norwich, to a few religious persons of the village in which Mr. Carter resided: and this letter was the means of enlightening his understanding, and consoling his heart, by imparting to him such views of the christian scheme of salvation, as he had never before pos-

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sessed. Mr. Glover, in memoirs of himself, printed in 1774, thus alludes to the circumstance. "Some time before this relapse, I was desired to lend some books, then in my hands, to some persons in a dark part of the country, who complained that they were ignorant of all means of instruction in the things of God. I did so; and also wrote a letter to them, pointing out plainly God's way of salvation through faith in Jesus Christ, and desired them to meet together once a week to read, sing, and pray, that hereby they might edify one another. This letter was thought an odd, strange thing. It was read by several, and among others, by a youth, to whose soul the Lord applied it, to open the eyes of his mind, to see the way of salvation by grace." Of his letter, Mr. Carter himself thus writes, in narrating the circumstances of his conversion: "I thought it a strange but precious letter. I was struck with amazement at its contents, and thought it was something so precious, that I even envied their happiness who were enabled to embrace this great and free salvation."

The writer of this letter was not a man of cultivated mind, nor of enlarged and philosophic views. In the opinion of most persons probably who read his memoirs of himself, his talents will scarcely be entitled to the rank of mediocrity; but he was a man of much simplicity of heart, and furnished with an eminent portion of that most rare, most excellent, and most misunderstood of all qualities,—christian charity.

He lived and died in communion with the church of England, but delighted in the fellowship of good men of every denomination of christians. Nor is it surprising, that while he countenanced others in their dissent, he never became a nonconformist himself, since it was from the liturgy that he first learned to think, to feel, and to pray as a christian; and being distinguished more by the warmth of his heart, than the vigour of his understanding, he naturally maintained a strong predilection in favour of that hierarchy whose formulary of worship had been blessed to his salvation. He loved the wood, the hay, and the stubble, for the sake of the gold and precious stones that were mingled with them. At the same time, it always appeared to him a mysterious and deplorable fact, that in the churches of the establishment, he should find the pulpit and the desk almost invariably hostile towards each other. How liberally his attachment to the church of England was rewarded, will appear from the kind of respect paid to his memory by some dignitaries of that church, after his decease. In an appendix to his "Memoirs," written by Mr. Carter, we are informed, that "on the 9th of May, 1774, his body was interred in the burying-place belonging to the cathedral church at Norwich; and not long after a stone was put down pursuant to his desire, with the following inscription, which had been drawn up by himself some time before his death, and is *verbatim* as follows:—

Here rests the mortal part of

JOHN GLOVER,

Whose great support and consolation both in life

And death, was in the great Immanuel's

Atonement and Righteousness, who is

The Mighty God, and saves to the uttermost

All that truly believe in him.

He died on May the 5th, 1774, Aged 60 years,

Resting by faith in the alone Merits of Christ,

Who is,
Wisdom, Righteousness, Sanctification, and Redemption,
To all true Believers.

O! Blessed are all those who trust in him!

"By faith the soul see unseen things,
And mount to worlds on high,
While reason, stretching all her wings
Beneath, despairing lies!"

"This stone, within a very little while after it had been put down, being judged by some in authority, *scandalous, nonsensical, and ridiculous*, was by their order taken up, it being alleged that its remaining there would be a reflection upon the clergy. What there is in the inscription, capable of giving so much umbrage to certain reverend gentlemen, as to make them peremptorily determine that the stone should be taken up, who but themselves can imagine, seeing the readiest offer was made to have the grammatical mistakes rectified." This stone was removed to Mattishall, where it now appears as a mural monument in the vestry of the meeting-house, and a record is attached to it of the history of its translation.

The life of John Glover affords an interesting demonstration of the excellency of vital religion, which can impart dignity to man in the humblest walks of life, amidst indigence, obscurity, and sorrow; and which, by filling the heart with the divine inspirations of charity, capacitates him for eminent usefulness, although destitute of superior intellect, of cultivated taste, of literature, and of wealth. The constraining influence of the love of Christ kindles, in the breast of him who feels it, the best spirit of philanthropy, and prescribes, as with an instinctive precision, the surest and noblest methods for its gratification.

But to return to the subject of this memoir.—Mr. Carter, having directed his views to the christian ministry, and receiving from his religious friends every encourage-

ment to yield to the powerful impulses of his own heart, was admitted in 1769 to the Congregational Academy at Heckmondwicke, Yorkshire, then under the superintendence of the Rev. James Scott. Of this excellent man there is a memoir in the *Evangelical Magazine*, vol. xxii. And in the supplement to that volume, are also some additional notices and illustrations of his character, transmitted to the Editor by Mr. Carter. Here, while he pursued his studies with such laudable diligence, as to obtain the particular approbation of his patrons, it is evident that he was not less ardently engaged in the cultivation of piety, than in the acquisition of knowledge. The following extract from his diary confirms this: "1770, April 27.—I have just laid by my studies, and endeavoured to look unto the Lord for his presence with me, and blessing upon me. This is my birth day. Now 21 years of age; may my heart be properly affected with a sense of the goodness of the Lord, both in providence and grace. And now, oh my God, to thee who hast hitherto kept me, and brought me to this maturity of age, as by thy good providence I have been hitherto the care of earthly parents, and since deprived of them, kindly watched over by others, and as now the period is come in which these concerns more entirely devolve upon myself, I would now in the most solemn manner desire to resign myself, *my whole self*, unto thee as my God in covenant. However it may please thee to exercise me in outward circumstances, I would

resolve in the strength of thy grace never to murmur or repine. My time is in thy hand, and I would desire to spend it all in thy service; my talents are thy gifts, and I would desire to improve them to thy glory. If ever it please thee to bring me out into the great work of the ministry, I desire to rely upon thee for divine wisdom, strong faith, lively zeal, deep humility, love for precious souls, without having respect to any man's person, and power to exercise myself continually in all diligence, that I may obtain mercy to be faithful unto death, and hear that sentence, 'Come, ye blessed!' Oh my God, ratify in heaven for Christ's sake, what I do on earth in Christ's name. Amen. And may the Lord say, Amen!"—In a letter dated the same year, we find him writing thus to a friend near Mattishall;—"I long to see Zion prosper among you, and shall be glad in due time, if the Lord see fit, to be placed as a watchman upon her walls, even *among you*. Oh, pray hard;—we have seen great things that the Lord has done, and why may we not expect greater? He can make a little one to become a thousand."

During the vacations, he spent his time in Norfolk, and chiefly among the people to whom Mr. Glover addressed the letter already alluded to, and who were Mr. Carter's earliest religious associates. As occasion offered he preached to them; cherishing an earnest desire to form them into a church, and thus to found a permanent religious society in his native neighbourhood. His wishes were realized; a meeting-house was erected at Mattishall; a church was formed; Mr. Carter was chosen as their pastor; and in 1771, he left Heckmondwicke to assume the pastoral office. He commenced his ministry by preaching from 1 Cor. iii. 11.

In this discourse he stated those doctrines which formed the basis of his future labours, and which he always afterwards maintained in substance, though, perhaps, with those qualifications which matured powers of thinking, and increasing experience will generally suggest to a wise and discriminating mind. In his last illness he was able to say respecting them, "I have kept my principles, and my principles have kept me." He was regularly set apart to the pastoral office, August 30, 1772; and Messrs. Meyler, of Wymondham, Harmer, of Wattisfield, Howe, of Yarmouth, Newton, of Norwich, and Edwards, of Ipswich, officiated on the solemn occasion of his ordination;—men of eminent respectability in their day, and whose memory is still blessed. As the pastor of this christian society, of which he may be considered the founder, he commenced his ministerial labours, nor did he ever afterwards leave them, though warmly solicited, and under circumstances peculiarly flattering, to undertake the charge of more established and opulent congregations. He lived and he died at Mattishall.

"Far from the madding crowd's ignoble strife,
His sober wishes never learned to stray;
Along the cool sequestered vale of life,
He held the noiseless tenor of his way."

The history of a dissenting minister, whose days are spent in a remote province, and an obscure village, can be expected to produce but few if any occurrences besides the ordinary routine of pastoral duties, or the common enjoyments and calamities of domestic life. Nor was the life of Mr. Carter an exception to this general rule. His progress was calm, uniform, and unostentatious. In the church he appeared the diligent pastor, faithfully and tenderly administering to his people the bread of life: and in the family he so happily mingled

dignity with affection, as to command the most entire devotedness to his will in those around him: his children reposed so complete a confidence in his wisdom and his love, that they found their own pleasure in consulting his wishes. Alas! it was his lot to perform, for the greater part of these beloved children, the last offices of humanity, before his own eyes were closed in death. Two only survived him.

At the period of Mr. Carter's settlement in this neighbourhood, the name of dissenter was scarcely known for many miles round about; and it may be deemed a happy circumstance for the honour of the cause in which he was embarked, that his character was peculiarly adapted to conciliate esteem, and disarm hostility. Benevolent by nature, gentlemanly in his manners, upon principle as well as from taste, and exemplifying, in an eminent degree, the wisdom of the serpent, and the harmlessness of the dove, he presented religion to the world in a form, which could not fail to silence prejudice, when it did not inspire affection: and many who disliked his principles, were compelled to love the man.

In the course of nearly half a century, during which period Mr. Carter exercised his ministry, it happened, as might be supposed, that the state of the congregation was fluctuating; and that in an agricultural district, the inhabitants of which not unfrequently change their occupation, there would be considerable alternations of prosperity and declension. His labours, however, were rendered effectual in sustaining and maturing the infant interest.

To the stated and regular duties of the pastoral office, were added the fatiguing and anxious employments of a school, which as they are so nearly allied to his other pursuits, in the confinement

they occasion, and the intellectual effort they demand, are perhaps the very worst in which a minister can be engaged. They multiply his mental embarrassments, and take from him his hours of relaxation. But to a dissenting minister, without private property, this is generally the only resource, if he would escape the trammels of absolute dependance, as well as the trials of abject poverty. It is certainly a fact highly honourable to the nonconformists in this country, that without the controul of legislative enactments, they support, by voluntary contributions, a respectable and useful ministry. And when we take into account the prodigious sums of money annually devoted by the dissenters to the support of institutions consecrated to humanity and religion, it would be unjust not to pay the tribute of applause to those liberal principles and generous feelings, which not only do credit to them as a body, but reflect honour on human nature at large. Destitute, however, as dissenting churches are of rich endowments, and composed principally of families in the lower and middle ranks of society, the stipends of their ministers are with few exceptions small, compared with the expenses necessarily incident to their mode of living, and to the claims which are constantly made upon their benevolence. It is but rarely that those who preside over our largest and most opulent societies can support, without rigid economy, and large privations, the respectable appearance they make in society, while those who have families are almost invariably doomed to difficulties and perplexities of the most pressing kind. To make a future provision for their children is impossible; and to supply the demands of the present hour is often nearly as impracticable. By submitting to

the laborious task of the tuition of youth, Mr. Carter maintained his personal independence, and was in fact the great prop of the society to which his ministry was devoted.

With the capital accumulated in this undertaking, he purchased a small farm, to which he retired from his school, and upon which he spent the last years of his life. But this property his widow and his surviving children never inherited. It was obtained by toil, and it was consumed in sorrow. A series of domestic calamities swept away his substance; and it is conjectured that he made pecuniary sacrifices, which the most refined principles of equity did not require, to satisfy the delicate and honourable, but perhaps too scrupulous, sentiments of his own heart. No man has ever possessed the moral sense in a more perfect and exquisite degree; no man was ever more keenly alive to the value of individual character, or the unsullied honour of religion; and though awake to the tenderest sensibilities of the heart, and gentle as the shorn lamb under injury and provocation, yet, in making what he deemed a sacrifice to a good name, and to God, he could put forth the intrepidity of a martyr. He left to those who survived him only the blessing of a righteous man, and the unchangeable providence of God. It was not till after his decease, that the extent of his embarrassments was publicly known, and it has been wisely observed by those who have noticed with care the dispensations of divine providence, that good men are frequently taken from the world just in time to escape the evil that is to come. Under the pressure of afflictions, and losses, and bereavements in his family, such as have brought down the grey hairs of many righteous men with sorrow to the

grave, Mr. Carter maintained an extraordinary degree of equanimity; his intellect was not enervated, nor was his heart broken, though it secretly bled.

*"Sperat infestis, meuit secundis,
Alteram sortem bene preparatum
Pectus."*—

Occupied as he constantly was in the duties of his sacred profession, and immersed in the business of a school, he did not allow himself to remain an inactive spectator of the movements of the literary or the religious world. At one period he was deeply interested in the baptismal controversy, and under the stimulating influence of that most polemic subject, he composed in the space of a week a pamphlet of no ordinary length, on the "Messiah's Kingdom," the object of which was to expose what he deemed the unscriptural views of the venerable Abraham Booth, and other writers of the same school, relative to the Abrahamic and Sinaitic covenants. With many other good men, on both sides of the subject, he considered this controversy, and its immediate consequences, as the greatest curse which has fallen in modern times upon the church of God, the foulest blot which has disgraced the protestant faith; and the gentle spirit breathed throughout his writings, demonstrated how little he was disposed to widen the existing breach, or to exasperate the spirit of party. But his chastened and temperate style of writing had comparatively few admirers among the heated and irritable partizans of the controversy; it was the utterance of a whisper in the storm. It would perhaps present us with a humiliating view of human nature, if it could be shown, how much of the

* "Whoe'er enjoys th' untrobbled breast,
With virtue's tranquil wisdom blest,
With hope the gloomy hour can cheer,
And temper happiness with fear."

interest excited by the agitation of this question has arisen from pure love of truth, and how much from the food it has ministered to the worst passions of the human breast. Would the controversy have been agitated so much and so long, would it have attracted so many readers, and formed so many partizans, if, on both sides, it had been calmly conducted, and personalities and rancour avoided? However this may be, thus much is clear: the direct result of the controversy is schism, and its indirect consequence, the generation of that spirit of variance and of strife, which is still more to be deprecated than the disruption of our external union at the table of the Lord.

The village of Mattishall is situated about four miles from Dereham, a considerable market town in the centre of the county of Norfolk. In the year 1779, an attempt was made, notwithstanding much popular hostility, to introduce the preaching of evangelical doctrines into this town. During the summer months several ministers from distant places officiated in succession in a barn. The attempt was successful. From that period Mr. Carter was in the habit of preaching, in a building fitted up for the purpose, on every Sabbath-evening. In the year 1812, a new and commodious meeting-house was erected, and its completion was the source of great pleasure to him, as it was an object to which he attached the highest importance, and to the accomplishment of which he had, in a great measure, devoted the last years of his life. Mattishall had never maintained its minister, from a needless and injurious delicacy on the part of Mr. Carter; the people had never been pressed to make the necessary contributions; and aware that unless the interest could be removed to Dereham before his

decease, there was much reason to apprehend that it would fall into decay, and thus frustrate the labours, and disappoint the hopes of his life; he employed every effort to avert so serious an evil, as well as to prepare the way for the comfort of his successor, when his own head should be laid in the dust. The result justified his wisdom and his measures. Dereham is now the principal seat of the interest, and under the ministry of the Rev. R. Fairbrother, the most encouraging prospect presents itself, both there and at Mattishall.

Few men have enjoyed a larger portion of health than the subject of this memoir; for it was regular and almost uninterrupted, to the period when his mortal malady seized him. He was carried off ultimately by an acute disease, contracted, it is believed, by contagion while visiting the sick; nor were there symptoms of natural decay visible at the time of this fatal attack, to create any other expectation than that of a vigorous and a protracted old age. Instead of regarding this circumstance as a calamity to be deprecated, a wise and good man would be disposed perhaps to regard it as a happy termination of a righteous life. Old age is exposed, at each successive stage of its progress, to increasing infirmities, and labour and sorrow are its inevitable destiny. Mr. Carter reached the verge of the descent, without advancing beyond it. He lived sufficiently long to expend the best energies of his being in the service of God; and he died too soon to feel the consciousness of lingering decay. Such a descent into the grave is as the sun setting in his strength to the last moment of day, and as he dips below the horizon, still shedding his effulgence over the western sky.

The following detail relative to

the dying hours of this venerable man are communicated by a gentleman who stood high in his esteem, and who had the honour and the happiness of being united to his eldest daughter; a lady who still lives to revere his memory, and to deplore her loss.

Mr. Carter engaged in the services of March 4, 1816, with evident signs of great debility. In his regular course of expounding, he took Psalm cxix. 37—40. He displayed his usual discrimination, with some fervour, particularly on the first clause of the 39th verse. He attempted to continue his pleasing labour, and read the first verse of the following section; but found, as he observed to me, his "total inability:"—his voice became tremulous, and he evidently faltered. He then closed the service with prayer. But his anxiety to fulfil the duties of his long accustomed course, bore him above the painful situation of his frame, and in the afternoon he engaged again. Between prayer and the sermon, while the congregation was singing, he left the pulpit, and went into the vestry for the advantage of the fire. Returning again, Isaiah xi. 10. was his text; but the exertion of reading his short notes, with brief occasional illustration, weakened him much; and closing the divine volume, he made an impressive address, stating his want of ability to proceed; his long-continued health, and public services; the great probability that these exertions would in future be more feebly made; and in terms almost prophetic intimated his apprehension, "that his course was nearly closed." The administration of the Lord's supper succeeded, and having, more briefly than usual, concluded the service, he commended himself and his people to God, and retired.

From March the 4th, his indis-

position rapidly increased; and after passing through a painful succession of affliction, he gave up the ghost, and was gathered to his fathers, early in the morning of March the 29th, in the 67th year of his age.

During this season, his mind was sustained, trusting in the Lord. "If," said he, "my work is finished, and my God has nothing more for me to do, I am willing to retire; if not, he will raise me up."

On the 26th, "the scene before us," says his eldest surviving daughter, (Mrs. Wigg,) "is most distressing: a constant sickness and increased weakness. This morning we perceived a great change in his countenance. I inquired how he felt. 'I know not,' said he, 'who will get the mastery, I, or death.'" Mrs. Wigg mentioned such passages of scripture as she thought suitable. "They are delightful," said he; "but I can derive no comfort from them." "Since that time," adds Mrs. Wigg, "at a later period of the day, his conversation has been the most heavenly and consoling: he is calm, perfectly resigned, and waiting the Lord's time."

As he approached his end, his sufferings were extreme; and when an interval allowed an opportunity of conversation, he said to Mrs. Wigg; "The sickness is so great, I know not how to bear it." It was instantly inquired, whether he remembered what Mrs. Pearce repeated to her invaluable partner:

"Though painful at present,
'Twill cease before long;
And then, O how pleasant,
The conqueror's song."

"The conqueror's song," he repeated with energy, and added; "Remember it, yes; and I trust, my dear, I shall remember it, and sing it too, in a better world."

On the 27th, Mrs. Wigg writes; "My dear father still breathes. He was restless early this morning; but since that time, he is quite easy and cheerful, waiting to leave his tabernacle. 'I am too feeble,' he said, 'to anticipate the glories of a future state; but if I get through safe, the glory shall rest where alone it is due. While my breath remains in me, I will not cease to speak of my God.'"

The day preceding his decease, his afflicted family being seated near his bed-side, one of them, (Mrs. Carter,) with an affectionate tenderness, earnestly seeking his advice and instruction, inquired, "Have you any thing you can say to us?"—"What you have seen," said he, "in my past life,—what you have heard before many witnesses, I appeal to, and leave with your consciences;" sweetly adding, "I have waited for thy salvation, O Lord:"

"Other refuge have I none:

Hangs my helpless soul on thee."—

"A feeble saint shall win the day,

Though death and hell obstruct the way."

Then casting himself on the divine faithfulness, he quoted Isaiah, chap. xli. verse 14. "Fear not, thou worm Jacob, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."

When nature was rapidly sinking under the pressure of disease, his medical friend expressed a hope that he had not forgotten the source of consolation, when, summoning up all his remaining energy, he exclaimed, "Forgotten!—sooner shall my right hand forget her cunning." Psalm cxxxvii. 5. Thus I trust his fervent prayer, "that his soul might be blessed with the gracious manifestations of divine love in life and death," was fulfilled.

Such was the termination of a life dignified by the virtues of christianity, and enriched with its consolations.

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From the preceding sketch, necessarily brief, from the scantiness of the materials to which the writer had access, it was manifest that Mr. Carter was an eminently pious and holy man. His religion was of the best quality, fervent but not fanatical, and practical without the affectation of extreme and rigid scrupulosity in matters of indifference. Nor is it often that we meet with a character so nicely balanced; a mind so admirably adjusted; a life so beautiful in the symmetry of its prominent features; exhibiting, in rare conjunction, the wisdom of the serpent and the harmlessness of the dove. His diary may be considered as the transcript of his heart; and it shows with what devout sentiments he marked the dispensations of providence, and how diligently he cherished an intimate communion with his own spirit, vigilantly observing, and jealously guarding against, every evil, whose direct or indirect influence might retard his progress in the divine life. He walked with God.

There is a class of men, of whom it has been quaintly observed, that they are "saints abroad, and demons at home;" but if any where Mr. Carter appeared eminently to advantage, it was in private life. There, in the bosom of his family, his paternal heart flowed forth in streams of tenderness; and there the urbanity of his manners, ever remote from the stern and inflexible rigour which characterizes men of coarse feelings and tyrannical habits, was displayed to the companion of his pilgrimage, to his children, and to his domestics. His was the native affability of manner which flows from the kind affections of the soul; and not that artificial politeness, which too generally forms in society a most wretched substitute for real

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benevolence of character. Of the tenderness with which he regarded his children; of the deep and agonizing sorrow with which he was penetrated, when they were torn from him by the hand of death; and of the profound resignation which, on these mournful occasions, he exercised to the will of Heaven; his diary affords ample proof. On one occasion he thus writes: "1797, April 8th. Died, my dearly beloved daughter, Hannah, on her birthday, (17 years.) Oh, how deeply I feel the stroke!—my heart at times is almost overwhelmed. But oh, how great is the kindness and mercy mixed with this awful judgment! She discovered so much faith in God, and resignation to his holy will; so ready to die, as not 'to cast one longing, lingering look behind;' and said, (almost her last words,) 'I do not meet death with terrors.' Oh, how great a blessing! How can I be sufficiently thankful for this abundant grace?"—"April 9th, Lord's day. Spent this day at home with my family, in sorrow for the loss of our dear daughter. This is the *first sabbath* I have ever omitted public worship when at home; never disabled at any time through sickness, though sometimes unwell. Oh, that I may record the goodness of my God with thankfulness, and rely on his mercy for further and future support in life and death." He thus notices another of these bitter trials:—"1813. On April the 9th, I was called to witness the departure of my dear Henry, my last and well-beloved son, after a rapid decline. Oh, how often have I been warned!—how loudly called upon to set my affections on things above! Oh, how vain are all our anxieties! How much and how often had I been troubled about him! I had formed a plan; but, lo, all left for me to do for him was to bury my dead out of

my sight. Beloved son! I hope thy pains, and griefs, and tears, are all wiped away! Oh, had I not this hope, how inconsolable would be my sorrow! Oh, how many and how great are the mercies of my God to me! He hath taken away seven of my children, and, I hope, received them to glory. Oh, that I may be loosened from earth,—be far more spiritually minded, and spend the residue of my days in constant and growing preparedness to meet my last with fortitude, with faith, and lively hope! Amen, and amen." Thus in mingled accents of lamentation and of hope, he pours forth the sorrows of his heart; and the tomb upon which he kneels and weeps is transformed, by the energy of his faith, into an holy altar, perfumed with the incense of praise.

"To them his heart, his love, his griefs, were given;

But all his serious thoughts had rest in heaven. As some tall cliff that lifts its awful form, Swells from the vale, and midway leaves the storm;

Though round its breast the rolling clouds are spread,

Eternal sunshine settles on its head."

The following paragraph, taken from the ordination service of the Rev. J. N. Goulty at Henley upon Thames, November 15, 1815, shows that Mr. Carter was a man whose friendship others besides his own family experienced, and knew how to value.

"In the year 1806, my views were directed to the christian ministry, in which I was encouraged by those who knew me best. It was not, however, without some difficulties that I decided upon this as the path of duty. In this situation the counsel and ministry of my beloved pastor, the Rev. John Carter of Mattishall, I shall ever consider as the greatest blessing of my life. Under the private instruction of this venerable and excellent man, I commenced studies preparatory to my en-

trance into the public seminary at Homerton."

As Mr. Carter's intellectual character may be appreciated from the works which he presented to the public during his life-time, it is the less necessary to attempt an analysis of it here. It may not, however, be superfluous to observe, that its leading feature was plain good sense, accompanied rather by correctness of taste,—the *dulce et decorum*,—than by extraordinary vigour of conception, or playfulness of imagination. This was the character of his sermons, which were delivered in a calm tone of voice, and in a manner that was mild, unaffected, and insinuating; sometimes fervid, but never vehement. His preaching partook more of the qualities of the last, than of the present age; a circumstance, which, to the wise and intelligent, will be deemed honourable to the piety, the good sense, and the correct taste of the preacher.

In his sermons nothing was introduced for the purpose of producing effect,—nothing *outré*, nothing grotesque, nothing crude, nothing extravagant, nothing theatrical. They were as remote as possible from the fragmental and undigested effusions of ignorance, or the flowery and vapid sportings of vanity. It was beneath the purity of his intentions, and the dignity of his mind, to excite regard by appealing to the bad taste, the vulgar passions, or the vagrant curiosity of his hearers. Under such circumstances, it is easy to infer, that he did not command as a preacher, what is called popularity; but he was not the less really useful. Those who attended on his ministry, were nourished with the sincere milk of the word; and he was revered and beloved by that class of persons whose esteem is most valuable, inasmuch as it is founded

upon enlightened piety and sound judgment.

It is to be regretted that no portrait of this interesting and excellent man is any where to be found. His person corresponded in a degree almost unprecedented with the character of his mind; delicate but manly; his features expressive of good sense and mild benevolence, somewhat shaded in his latter years, by a soft and pensive melancholy; his hair whitened with the snows of advancing age, and his whole appearance, even when time had furrowed his cheek, not less lovely than venerable.

Such, in life and in death, was the Rev. John Carter:—a man whose destiny confined him to an humble sphere, and an obscure situation, but whose talents and whose virtues redeemed him from dishonour; and who shed around him an influence, which imparted a portion of his own greatness to the scenes and occupations amidst which he passed his days. It is the man who dignifies his station, and not his station that dignifies the man.

Tecum vivere aitem; Tecum obeam libens.

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SHORT DISCOURSES FOR FAMILIES, &c.

NO. XII.—THE CHRISTIAN'S EXPECTATION OF HEAVEN.

For we walk by faith, not by sight.

2 Cor. v. 7.

FAITH is a kind of new faculty given to the mind. It enables it to make discoveries out of the reach of sense, and even above reason. It brings it by one step nearer to the infinite mind, and makes it by one degree more capable of apprehending what that mind apprehends. By faith we understand, that this world was made out of things which do not appear; and by faith we understand, that there is another and a better world, into which the souls of the faithful will be received the moment they quit the present scene.

This is the faith of which the apostle speaks in the text. It exists only in the bosom of a confirmed christian: and has respect to a particular class of revealed truths; namely, those which relate to the future and eternal happiness of believers in Christ. This faith in the breast of

the apostle, enabled him to surmount the impressions of sense; and, placing heaven before him as an object of lively apprehension, and continual solicitude, caused it to exert upon his spirit and conduct, a conforming influence. "We walk," says he, "by faith;"—by the faith of another world as our portion: "not by sight;"—not by impressions derived from this world, which we look upon only as a temporary dwelling, and from which, whenever the summons is given, we are ready and willing to depart.

All christians have a right to look on heaven as their portion; and it is at once their duty and their privilege to place it continually before them in this light.

Let us inquire into the ground of this right, and into the best means of performing this duty, or of attaining this privilege.

Every real christian has a right to look upon heaven as his portion, from his connexion with Jesus Christ. The necessity of an interest in the sacrifice and righte-

ousness of that Saviour for redemption, has been clearly recognized by him and deeply felt. An earnest application to him for this purpose, has been the result. "O Lamb of God," he has said, not with his lips only, but his heart;—"O Lamb of God, that takest away the sins of the world, have mercy upon me, a miserable sinner." But it is not a solitary act of faith on Christ that has constituted him a christian. His whole life may be considered as one great and constant approach to that compassionate Redeemer. "The life I live in the flesh," he also may say as well as the apostle, "I live by the faith of the Son of God." As often as he prays, he refers to him as the only medium of access to God. To him, when wounded by a sense of sin, or by a fiery dart of Satan, he repairs for relief as a sick or wounded man, under every return of his disorder, to a kind and skilful physician. If he cannot boast of a rapturous attachment to him, he feels a persuasion that it would be impossible to banish him from his remembrance. He would deprecate, as the most wretched of all states, a total suspension of intercourse with him. And can such an individual think that he can be forgotten by Christ, or that an intercourse so superior and spiritual as this, will be broken off? Can he imagine this bond will be impaired by the lapse of time, or sundered by the stroke of mortality? Surely, he may raise his eyes to heaven, the residence of the Saviour, with the confident persuasion, the emphatic conviction, that where he is, there shall he be also. "Absent from the body," he surely may exclaim, in reference to himself, "present with the Lord."

A christian has a right to consider heaven as his future portion from what may be termed the earnest of the Spirit. By this

is meant a work of grace upon the mind, fitting it and preparing it, while here, for the enjoyment of heaven hereafter. To ascertain the amount of what divine grace has done for him in this respect, a christian must go back to that period of his life when he knew not God. He must compare himself with what he was when the word of God had taken no effect upon him. By nice and imperceptible touches, a difference has been produced between his present and former character, almost as great as that which subsists between him and many of the unconverted children of men, with whom he is now surrounded. He feels desires after the divine approbation, and a dread of the divine displeasure, to which his breast was once an entire stranger, and which can be considered the result only of a divine and gracious influence. He recognizes within him a certain aptitude and relish for exercises of a purely pious and spiritual nature, and such as heaven itself is represented as especially consisting in. These form the mark set upon him by the Holy Ghost, of his destination to that blessed world. These warrant the assured hope, the joyful anticipation, that he shall one day arrive at the state for which they prepare him.

"Yes, we to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

It may further be observed, that heaven is ensured to the christian by the promises of inspiration. The pencil of the Holy Ghost has admirably depicted heaven, in the representations of scripture. It is thus brought before us, and made familiar to us, while inhabitants of this world: as a skilful artist, by some striking representation, introduces one country into another

at an immense distance. In connexion with these representations of heaven, are frequent and repeated promises of it as the portion of all real christians. Nothing more than is requisite than to ascertain our possession of the character to which these promises of heaven are addressed, to be fully and confidently assured of our future felicity. What expectation and desire, in reference to heaven, do these promises, in such case, warrant and demand? Did Abraham, who possessed no representation of heaven, and no distinct and particular promise of it, cherish nevertheless such an expectation of it as induced him to relinquish all desire after a dwelling, and a name in Canaan? Did he "look for a city that had foundations, whose builder and maker is God?" and shall christians, with the lively descriptions of heaven, and the abundant promises of it to all who sustain that character, which are contained in the New Testament, be destitute of such an expectation? Shall they keep the heavenly world at a distance from their thoughts? Shall they grow in no acquaintance with it, and in no desire after it? Let them not so undervalue their privileges. Let them chide themselves for their former dulness upon this point, and endeavour to reach a state of mind, that shall authorize them to say, with the apostle, "we walk by faith, not by sight."

The best means of arriving at this state of mind, come next to be considered.

We must then, in the first place, make ourselves conversant with the descriptions of heaven contained in the sacred books, and allow our imaginations freely to operate under their guidance. How enchanting are these descriptions! What a bright and blessed world do they present to our view! A world where no

thing exists to offend our sight, or in any way to annoy and distress us. Where the sun will not light upon us, nor any heat: where we shall hunger and thirst no more: where there shall be no more sorrow, or pain, or crying; where, above all, sin will be banished, and every fibre of that accursed root be eradicated from our hearts! What positive felicities too, according to these descriptions, crowd that place! Can a devout and regulated imagination be at a loss for employment on these topics? It is absurd and injurious to refuse to give free scope to our imagination in this respect, because the images employed in the scripture to represent the glories of heaven, are known to be inadequate to their object. The adoption of these images by the Holy Spirit is sufficient to assure us that they serve to give us the best and most correct ideas of a future world that can be entertained by us in the present state. And not till we get rid of the chilling thought that would prevent us from making them familiar to our mind, is it at all probable that we shall rise to such an elevation of mind as will allow us to say, with the apostle, "we walk by faith, not by sight."

To the same end we must indulge ourselves in frequent conversation with each other upon this delightful topic. Conversation is the nurse of thought. It enlivens imagination, and when directed to the scenes and circumstances of that happy world, which is the object of mutual hope to genuine christians, it powerfully tends to excite into vigour those desires after it which nearly every thing around us, in the present state, is calculated to suppress. It may well occasion surprise that christians with such scenes before them in prospect; and scenes described in

so interesting a manner in the volume of revelation, should ever be at a loss for subjects of discourse. As fellow voyagers to a country in which they promise themselves much pleasure, shall none of that pleasure be anticipated by them as they pass along? The first christians were well aware of the numerous advantages to be derived from the practice of frequently discoursing on the glories of heaven. "Our conversation," they could say "is in heaven;" and no wonder that such persons could add, in the language of the text, "we walk by faith, not by sight."

The frequent perusal or actual contemplation of the experience of dying saints, would much conduce to promote the state of mind we are considering. The chamber of sickness, usually, the most unwelcome, is often the most instructive spot. Impressions are made upon the mind in that chamber, which can hardly be derived from any other quarter. Here we behold the christian who was often oppressed with fears, and often apprehensive of final failure, losing all his despondency, and rising to a state of undaunted courage and confidence. The portals of heaven seem to be opening before him, and he all but hears a voice proceeding from thence, saying, "Come up hither." At such seasons his only difficulty has consisted, not in being willing to depart, but in being reconciled to stay. "Let me die," is his language; "let me see him whom having not seen I love, and in whom, though now I see him not, yet believing, I rejoice with joy unspeakable, and full of glory." These are the scenes which dissipate for us the illusions of the world, which introduce us, in imagination, to the borders of eternity, and greatly help us through-

out our future life, to walk by faith, and not by sight.

How numerous are the benefits of which such a state of mind is productive as that described by the apostle in the text, in reference to heaven? It renders us superior to attractions from the vanities and sinful follies of the present state. It enlivens those grateful emotions towards the Saviour, which are the spring and incentive to every noble and christian enterprise. It not only reconciles us to affliction, but renders us thankful for it, as tending to reduce our immoderate attachments to this world, and to endear to us a better. We can be resigned on this ground, even to the withdrawal of divine manifestations. Alas, while they continued, we were beginning to think of building us tabernacles here; but those delightful visions are gone, and have left us with our fellow christians, to recollect that we are yet encompassed with infirmity, and to listen to that voice which cries, "Arise, and depart, for this is not your rest!" Finally, it annihilates the fear of death. It even makes death desirable, not for its own sake, but for the sake of the felicity to which it will introduce us. We are now ready to descend into the darksome valley, because of the delightful prospects to which we know it will lead out. We rejoice to think that none can prevent us from dying, that the greatest enemy we have cannot do us the injury of making us stay always here. Happy feeling, the certainty of death, which is to an unrighteous man the source of extreme anguish, is to the christian, whose heart and whose hopes are fixed upon heaven, the source of unutterable joy.

Let us learn then the importance of securing and maintaining that character to the possession

of which alone heaven is promised. It is wisely ordered that in proportion as we fail in this character, the hope of heaven becomes less certain, and the visions of it less bright to the mind. And let us, while maintaining this character, indulge

ourselves in those delightful prospects, which it is our own fault, if worldly encroachments or sensual appetites ever snatch away from us, and for the loss of which nothing earthly can afford us the slightest compensation.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

CRITICAL ESSAYS ON THE GENIUS AND WRITINGS OF BUNYAN.

For the Congregational Magazine.

No. I.

BUNYAN is the Shakespeare of theology. Like the bard of Avon, he had no equal among his contemporaries, and has no rival among his successors. Indeed no one thinks now of disputing the palm with Shakespeare and Bunyan: it is distinction enough for *modern* ambition to be critically acquainted with their peculiar excellencies, and feelingly alive to their characteristic beauties.

It is a singular fact, that while philosophers may be found, who think themselves qualified to improve upon *Newton*, neither the poets of the present age presume to vie with Shakespeare, nor the moralists to imitate Bunyan. Had the author of the *Pilgrim's Progress* "placed cherubim and a flaming sword" over the gate of ALLEGORY, it could not have been more effectually guarded, than it has been by his own success: that has planted in every bosom a living conviction of his lasting superiority in this department of literature. He has so endeared his name by the work which dignifies it, that the bare idea of 'another pilgrim' is painful. Perhaps no one ever wished for a *second*, so completely is "the eye satisfied with seeing, and the ear with hearing" the *first*. Were an appeal made to the public at large

upon this subject, their reply might be confidently anticipated to be:—"What can the man do who cometh after the king?" This is true fame, and it must be *eternal*, because Pilgrim embodies in himself, not the accidental, nor the occasional feelings of our nature, but the hereditary and essential ones. His soul is composed of portions from the spirits of all men. Were it possible to concentrate in one being the souls of mankind, so that they should form but a *single consciousness*, Pilgrim would be a correct miniature of the whole; for he is not an *individual* of our species; he is any man, and every man, by whom christianity has been, is, or will be felt. So long, therefore, as nature and grace remain the same, the fame of Bunyan is deathless: nothing short of a change in our species, from human to angelic, or to infernal, could destroy the interest of the *Pilgrim's Progress*; and even then, it would be interesting as the representative of a race which had been.

Upon the supposition, that any sinless world is ignorant of the moral process by which man is "made meet for the inheritance of the saints in light," this book, of all others, is best adapted to furnish the inhabitants of that world with information, and to interest them in our success. They could not mistake the generic character and condition of

the human race, after reading it. This is more than could be said, either of *Doddridge's Rise and Progress*, or of *Hall's Zion's Traveller*, characteristic as these excellent works are. They are, indeed, better adapted than the *Pilgrim* to teach us the sober realities of personal religion; but both would leave a superior order of beings at a loss what to think of us; and for this reason;—the ordinary business of life is not sufficiently connected with the practice of godliness, to show the whole character of a christian. In these books he is seen only in the closet, or in the sanctuary,—upon his knees, or in his chair; and his mind exhibited only while wrought upon by its own, or divine influence; and not as it is affected by public intercourse and conversation; whereas, Bunyan's Christian moves over the whole platform of real life,—fills up every hour of the day,—and never disappears, from morning till night. We are even made partners in his dreams, as well as companions of his walks. Not so with the Christian of Doddridge: we are only admitted into his company during the brief periods of retirement and devotion. We lose sight of him entirely until “the hour of prayer” return, and can only conjecture how he has been employed in the interval, by the cast of his next meditations. Owning to this, Doddridge's *Rise and Progress* would only exhibit to the inhabitants of another world, “the inner man” of a christian; whereas Bunyan's *Pilgrim* would make them familiar with both the outward and inner man at once. This contrast will account, in some measure, for the superior interest excited in his behalf: he is ever before us.

The world and the church have done justice, long ago, to the genius of Bunyan. He has obtained already all the heart-homage

which can be paid to an author, and stands in no need, either of a vindicator or an eulogist. The monument of his fame has not been built with hands; but, like the typic stone of Daniel, it has “become a great mountain,” by natural and unaided growth. For, with the exception of *Cowper*, no one has formally aided the triumph of Bunyan. He has had commentators, indeed; so have the Cartoons of Raphael; but both had gained the applause of the world before their beauties were pointed out by a critical wand:—like the sun, they revealed themselves by their own light, and reached their meridian tabernacle by “horses” of their own “fire.” This is more than can be said of Shakespeare or of Milton. Indeed, judging from the efforts still making in their behalf, by lecturers and critics, one is tempted to suspect, that their admirers have a lurking fear, lest their favourite poets should sink in public estimation. Granting, however, that the only motive which influences modern critics is, to do justice to our national poets, by acquainting every one with their beauties; surely the writings which can dispense even with this labour of love, and herald themselves into general notice and admiration, must be of no ordinary character,—must have a charm peculiar to themselves. It would be worse than foolish to say, that critics do not think Bunyan worth analysing: perhaps they do not; but the world think him worth reading and quoting; and he has gained, without assistance, both the kind and the degree of homage, which it is the object of criticism to exact for the poets. If it be “true fame to find his work in every cottage window,” Bunyan has it:—his *Pilgrim's Progress* is an heir-loom in every family who read any thing. It is, therefore, in vain to

insinuate the charge of fanaticism or cant against Bunyan; for, could it be substantiated from the very pages of his *Pilgrim*, it would only render his triumph more singular, because it would show, that his beauties are such, as not even his own hand could tarnish, nor his own foibles depreciate. Indeed, the more defects that ignorance and impertinence impute to the author, the more astonishing is his success, which, it seems, nothing can hinder.

The grand distinguishing characteristic between Bunyan and every other writer is, that almost all his admirers were made so while but *children*. No other genius, as yet, has had this fascination,—no other work beside the *Pilgrim*, this fame. The works which have immortalized others are, without exception, such as childhood can neither relish nor comprehend. Their chief merit is, that they amply gratify the maturity of intellect required to grasp them; that they come up to, and exceed, the expectations of cultivated and expanded minds; that they fill the arms of ambition to the utmost. But, while "they have depths for the *elephant* to swim in," they have "no shallows in which the *lamb* can wade;" whereas, the *Pilgrim* is so constructed, as not only to interest minds of every age and order, but the very things which are "*milk for babes*," are actually "*strong meat*" to the same persons, when they become *men*. What is admired as *history*, in childhood, is admired as *mystery*, in youth; what is admired as ingenuity in manhood, is loved as experience in old age. The successive *phases* of our minds are, to the materials of the *Pilgrim*, what the *reflectors* of the kaleidoscope are to the motley cabinet of atoms,—every revolution varies the figure, but none exhausts our curiosity; the last view is as fasci-

nating as the first. The eye of childhood, and of old age, is equally dazzled and delighted by the same objects.

The annals of literature furnish no parallel to this fact. The Cyrus of Xenophon comes nearest to it; for it would be difficult to conceive how a school-boy could cease to feel interested, when he became a man, in the enchanting simplicity of that narrative. But still the interest is of an inferior kind,—rather intellectual than moral; rather literary than either. Whereas, the *Pilgrim* actually exercises the maturity of those minds it engaged in youth; and what was read for pleasure during many years, is read and remembered in the evening of life, both for pleasure and edification. This feature in the genius of Bunyan will become more familiar by a reference to works better known than the *Cyropædia*. The books which please us in childhood, are in general "*childish things*," which we "put away" when we become men; or, if we ever recur to them in after life, it is to wonder at the trifles which interested us in early life. Even Watts's Divine Songs, although they do not *sink* in our estimation as we advance in years, do not *rise* in it, *upon our own account*. In regard to our own improvement, they are thrown aside, in common with real trifles, or brought into notice only for the sake of children. We expect to learn nothing from them by continued study. How different from all this is the growing interest we feel in Bunyan's *Pilgrim*! In childhood, we sit, as it were, on Christian's knee, listening to the tale of his

"Hair-breadth escapes
By flood and field."

In youth we join him upon his perilous journey, to obtain directions for our own intended pilgrimage in the narrow way. Before manhood is matured, we

know experimentally that "the Slough of Despond, and Doubting Castle, are no fictions. And even in old age, christians are more than ever convinced of the heights, and depths, and breadths, and lengths of Bunyan's spiritual wisdom. The faltering tongue of decrepitude utters, as sage maxims, the very things it had lisped as amusing narrative; and we gravely utter, as *counsel* to the young, what we prattled, as *curious*, to our parents.

The writer is aware, that he dwells, even to repetition, upon this characteristic of Bunyan's genius: he does so intentionally, because the same things never have been said, nor can be said, of any uninspired author. He is the rainbow of experience, fascinating for ever. And these unparalleled excellencies are the more remarkable, from their being almost *unconsciously* produced by their author. They are not the result of design on his part,—not the fillings-up of a studied plan; but the very *unity* of the narrative arises more from the nature of the subject, than from the intention of the writer. We are indebted to Bunyan himself for our knowledge of this; otherwise we should have given him credit for an acquaintance with the rules of Aristotle, so rigidly does he adhere throughout to the unities of epic poetry. The following is his own account of the origin and progress of his great work:

"When at first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode: nay, I had undertook
To make another, which, when almost done,
Before I was aware, I this begun."

There is no reason to question the truth of this account; for, to say nothing of the integrity of the author, it accords with the experience of every writer in whom imagination is predominant. A modern critic has said of the

Germans, that "they do not sit down to write, because they are full of a subject, and therefore *must* write, but because they are of opinion that *much* may be made of it." Now if by this remark, he intends to insinuate that Spenser was "*full*" of the Fairy Queen, or Milton "*full*" of the Paradise Lost, or Shakespeare of his historical tragedies, the assertion is more than questionable: it contradicts the recorded acknowledgments of these writers, and is at variance with the consciousness of every man who has composed a poem of any length. Indeed it is not in the nature of genius to sketch an *outline* of intended creations, and then to work by that plan. She must, of course, have some indefinite idea of the object she proposes to herself; but, instead of sitting down, like an apothecary, to make up a given prescription by weight and measure, genius produces unity and effect, owing to one happy thought suggesting another, and to the harmony which subsists among natural truths. This is not, however, the place in which to amplify this opinion, nor to confirm it by any facts, except the one before us; *i. e.* the confession of Bunyan. Now, the unity and effect of the Pilgrim are strictly epic, and yet he was unconscious of any such design at the outset.

"And thus it was: I writing of the way
And race of saints in this our gospel day,
Fell sudden'ly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down.
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly."

This frank and familiar account of the Pilgrim's origin and growth, explains the true secret of its perfection as a whole, and enables us to determine with certainty to what class of genius Bunyan belongs.

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(To be continued.)

REMARKS ON ENVY.
For the Congregational Magazine.

IT is not my intention to state and illustrate in the following paper, the general nature and properties of envy. All that I have in view is, to expose, by contrasting it with passions that are known and allowed to be criminal and pernicious, its peculiar baseness and malignity.

Envy manifestly springs from a base principle, and is much more malignant in its very nature than anger and wrath. The latter view their cause as *evil*. They have generally a specious, sometimes a real, and, not unfrequently, an adequate reason for their working. No man is, or can be angry, unless he receives either a real or supposed injury. Anger and wrath are excited by the contemplation of what the man who is under their influence conceives to be negligence, stupidity, folly, or wickedness. They may be viewed as self love rising in its own defence, or benevolence beholding with indignation the violation of its laws, and endeavouring to repel unjust aggressions. The man who is under their influence supposes, at least while they continue to work, that he is the subject of a virtuous feeling, he is in many cases satisfied with himself, and like Jonah, thinks that he "does well to be angry," even to passion,—to fury,—to death.

But envy views its object and cause as *good*,—as a source of happiness, as actually rendering a fellow-creature happy, and, perhaps, honourable and useful too. At the benevolence which blesses its object, while it delights every well constituted mind, by the effects which it produces, and the scenes which it exhibits, envy repines and grieves. It is hurt by the light, and offended by the bounty of heaven. It extracts poison and misery from excel-

lence, usefulness, and happiness. Its eye is evil because God is good, and its fellow creatures are blessed. Wrath and anger have sometimes a sympathetic feeling in heaven itself; that which excites them is censured by angels; and condemned by God. The storms which they raise on earth to punish their object, not unfrequently mingle with the tempests of divine indignation from above, and the wrath of man, in that instance at least, works the righteousness of God. But envy works in opposition to every heavenly agent and sentiment; it is chagrined at that which God has bestowed in the exercise of his benevolence, and at that which angels contemplate with heavenly pleasure.

In many instances, nay, always when it works unmixed with any other passion, envy cannot so much as pretend that it has received any injury from the person at whose happiness it grieves. The chief quarrel of the envious person is with his Maker. He questions the wisdom, and impeaches the justice, of the Supreme Being in the distribution of his favours. He dares to think, and, in effect, to say too, that God, if he had acted properly, would have bestowed on *him* that which he has conferred on another. Hence impiety is always to be found in great abundance among the other base and malignant ingredients of which envy is composed: nor is the human heart susceptible of any passion which is more baneful in its influence on all the principles and feelings of devotion than envy. How can the soul in which it predominates rise to heaven in the exercise of love, of gratitude, of holy acquiescence in the divine plans, of admiration, of benevolence, or hope? No, as envy evidently springs from beneath, so all its influences tend down-

ward. The soul will never appear "like a well watered garden" which God has planted and blessed, a spiritual Eden bearing all the fruits, and blooming in all the beauties of holiness, unless this baneful root is utterly extirpated, or at least effectually subdued. The plants of celestial origin will never thrive, if exposed to the deadly influence of this rank and pestilent weed. And hence the Apostle Peter, with strict and beautiful propriety, enumerates envy among the dispositions which must be mortified before the word can be received with profit. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word that you may grow thereby." In a majority of cases, the happiness or excellence at which the envious person grieves, does not, in the least, detract from his own means of enjoyment; nor would the full accomplishment of his wishes, in the entire prostration or destruction of the object of his ill will, remove one obstacle out of his road to honour, or add a single drop to the source of his felicity. In this respect envy is nothing less than the ravings of distracted self-love; and that in the very height of its wildest paroxysms, depicting, by the force of its disordered imagination, dangers, and fiends, and frightful scenes, where there is nothing in reality but beauty and peace and happiness.

Anger and wrath are only the excesses of passions which have been implanted in the breast by the great Author of nature himself; and, therefore, may be called radically good. We are not required to eradicate or entirely to suppress, but only to regulate and restrain, them. There are occasions on which we "do well to be angry;" though that on which

the words were first used was by no means one of them. There are cases in which, not to be angry, would argue stupid insensibility, or gross perversion of views and feelings. But envy is simply, essentially, and unalterably evil. It can never be justified in any of its degrees or forms. It ought never to be indulged by any person, on any occasion, or in any degree. Wrath and anger are frequently in scripture ascribed to God: envy never. I do not forget that the same word which in the Hebrew signifies envy, signifies also jealousy, and that the latter is often, in the Old Testament, attributed to the Divine Being. But though these two passions are related, they are essentially distinct, and the Hebrew word can never, when it is used in reference to the Almighty, with any propriety be rendered envy. There is nothing in the divine nature to which envy is at all related, or of which it can be the representative. We are commanded to be angry, but it is impossible to be envious, and not "sin."

If these observations are just, it follows that envy must have the most injurious influence on the mind in which it works: it debases, and poisons, and depraves, in the most dreadful manner. It causes the greatest mental uneasiness, and is therefore well called "the rottenness of the bones." The man in whose breast it dwells, seems to be conscious of what we have already advanced, that it is altogether unjustifiable, that he cannot adduce so much as a plausible excuse for its workings; and hence, conscious of meanness and guilt, condemned by his own heart, unable to exercise any noble or virtuous disposition, dissatisfied with himself, and with all around him, he becomes, when envy rises high, a kind of *desperado* in wickedness.

He stands prepared for every evil word and work.

Envy is much more crafty than wrath or anger, it is much more easily concealed, and, therefore, much more dangerous. Wrath and anger, generally in proportion as they rise high, and become formidable, manifest themselves in the countenance, and the voice, by almost every gesture and action. The lowering and distant howling of the storm, which they are about to raise, frequently alarm their intended victim, and enable him to provide for his safety. They are almost like a certain deadly serpent, of which we are informed by naturalists, that it cannot move without making a noise, and warning all to beware. They are blind, and rash, and impetuous, and not unfrequently by the very eagerness of their attack, and violence of their motion, they defeat their own intention: they miss the object of pursuit, and, like some of Homer's heroes, expend their strength in beating the air. They will not allow time to deliberate, to devise plans, and adopt the best methods of attack. In some cases they discard the assistance of reason and subtlety altogether, and trust entirely to brute force for the execution of their purpose. Had the envy of Saul not enkindled into rage, it would most probably, speaking after the manner of men, have proved more fatal to David than it did.

But envy is close, and calm, and crafty. It can take time to deliberate, and to devise the best means for accomplishing its purpose. It renders the man observant and vigilant; it gives a sufficient stimulus to the powers; it arms with deadly resolution, while it does not precipitate into rash measures, or premature attempts. It sharpens the eye, and nerves the arm, while it can wait for the best time of striking the fatal

blow. Though envy sometimes works so powerfully, that, as in the case of Joseph's brethren, it cannot speak peaceably, yet even then, it is far from revealing all its dreadful intentions; and very often it can assume the fairest appearance, even when meditating the most deadly plans. It can, like Joab, who was very much under its influence, say, with a smiling countenance, "Art thou in health, my brother?" when just about to aim a deadly thrust at the vitals. The poison and sting of the serpent are concealed under his variegated and beautiful appearance; and, like that deadly reptile, envy can lurk under verdure and flowers, while it is waiting for an opportunity to sting to the heart. While wrath and anger generally make an open attack, malice and envy lie in wait to deceive. In repelling the former, force may be opposed to force; but who can penetrate the dark secrets of envy? Who can forbode its crafty devices? Who can be always on his guard when it is on the watch? Sometimes it assumes the appearance of discrimination and strict impartiality; and then how sagacious does it become? How will it criticise, and distinguish, and weigh, and penetrate into motives? What nice distinctions will it make? At other times it counterfeits a noble contempt of those things, of which more grovelling minds are enamoured; and then how lofty are its sentiments, and how worthless the fruit which it cannot reach. Nay it will sometimes throw around it the cloak of religion, and appear in the form of hatred against sin. And no wonder when Satan, in whose breast it has erected its throne, can assume the appearance of an angel of light. Under this disguise, how loudly will it exclaim against inconsistencies and crimes at which it inwardly rejoices,

How will it pretend to loathe the food on which it is sweetly feeding: for this passion, as it is the most wanton and deadly enemy of benevolence, so it rejoices, above all others, in iniquity, and not in the truth. It has no greater joy than, that the person who is its object, walk in the paths of error and vice. It would much rather that he should endanger his eternal salvation, by falling into sin, than that he should live in the enjoyment of honour and happiness. Esau was more under the influence of anger than envy, when Jacob deprived him of the blessing; and his anger burst forth into threatenings, by which Jacob was warned and saved; whereas the envy of Joseph's brethren concealed its intentions till the favourable moment arrived, when, but for the special interposition of providence, it would have proved fatal to its victim. And with how much craft and secrecy did the envy of the Scribes and Pharisees work for the destruction of the Saviour! Who, but one that knew what was in man, who had the key of the human heart, and could inspect all its secrets whenever he pleased, could have pierced its fair appearances, and detected its plans?

**BRIEF ACCOUNT OF DOCTORS
PATERSON AND HENDERSON,
THE AGENTS FOR THE BRITISH
AND FOREIGN BIBLE
SOCIETY IN THE NORTH OF
EUROPE.**

FRUITFUL as the present period is in extraordinary incidents and individuals, its annals, perhaps, furnish us with few subjects more worthy of attention than the history of Doctors Henderson and Paterson, the well-known agents of the Bible Society in the north of Europe. As many of the readers of the *Congregational Magazine*, who are acquainted with their continental labours, through the me-

dium of *Bible-Society-Reports*, probably know little of the original destination of these gentlemen, or of the circumstances which led to the occupation of their present scenes of labour, the following account, furnished by a correspondent well acquainted with the facts, will, we hope, prove acceptable.

About fifteen years ago, the Independent churches in Scotland, feeling the obligations under which they were laid by the distinguished blessings and privileges which had been conferred on them, and deploring, along with their fellow-christians in other places, the miserable condition of the heathen, resolved, after much deliberation and prayer, to attempt by themselves a mission to India. While they rejoiced in the labours and success of missionary societies, and had no wish whatever to interfere with their exertions, or fields of occupation, they considered that it was in a special manner the duty of the churches of Christ, as such, to take an active and prominent part in the good work of evangelizing the heathen. The place of destination being in some measure fixed, and funds provided, two individuals offered their services, and were accepted, Mr. John Paterson, pastor of a church at Cambuslang, in the neighbourhood of Glasgow, and Mr. Archibald M'Lea, pastor of the church in Kirkaldy, in the county of Fife. Circumstances, relating chiefly to Mr. M'Lea's family, rendered it necessary to change his destination for America, to which he shortly afterwards sailed, and where he now occupies an important situation in the city of New York. Another companion now became necessary for Mr. Paterson. Mr. Ebenezer Henderson, a native of Dumfries, then studying in Edinburgh, offered to accompany him, and was approved, both by

the committee of the churches, and by Mr. Paterson. Being solemnly set apart to the work of the Lord, by the churches in Edinburgh, they sailed on the 23d of August, 1805, from Leith, for Copenhagen, intending to take their passage from thence for India, in the ships of the season. On their arrival in that city, however, they found they were too late, the places being all engaged; and that no alternative remained, but to continue in Denmark during the winter. That they might be as useful as possible during their abode in that country, they separated: Mr. Paterson remaining in Copenhagen, and Mr. Henderson going to Elsinour. In these places, they preached in English as frequently as possible to their countrymen, and dispersed both English and Danish tracts. In the course of the winter, the importance of the situation which they occupied became increasingly apparent to themselves; in consequence of which they wrote to their brethren in Scotland, for advice respecting their future operations. Their representations appeared to the churches so interesting and important, that they were requested to continue in the mean time in Denmark, leaving it to Providence to direct them in their future proceedings.

Even at this early period their attention was turned to the state of Iceland; they ascertained its need of the scriptures, the anxiety of the people to procure them, and the practicability of furnishing them at a moderate expense. They found on inquiry, that a small edition of the Icelandic New Testament was proposed to be printed by a few private persons, but was in danger of failure from want of funds. Their representations to the Committee of the British and Foreign Bible Society, produced the desired

effects, and an edition of 5000 copies, was shortly after struck off, and forwarded to Iceland.

The war which broke out about this time between Great Britain and Denmark, for a time suspended all further operations in the latter country. A considerable portion of the edition of the Icelandic Testament was wonderfully preserved during the siege of Copenhagen. Mr. Paterson himself, after some hair breadth escapes in that tremendous affair, was under the necessity, immediately after, of setting off to Sweden, to which, in a short time, he was followed by Mr. Henderson. The former retired to Stockholm, the latter to Gottenburgh; in which places they prosecuted with zeal and fidelity the same objects. They formed Bible and Tract Societies, preached to their countrymen and others, as they had opportunity, and undertook extensive journeys for the sake of procuring information respecting the state of religion, distributing tracts, and stirring up any of the people of God whom they found disposed, to increasing activity and zeal. During Mr. Henderson's abode in Gottenburgh, he was the means of collecting a small church, consisting partly of natives, and partly of British residents, probably the first society on scriptural principles that had ever been formed in Sweden. Owing to his removal, however, and the death and removal of some of the members, it no longer exists as a body.

After accomplishing various important objects in Sweden, Mr. Paterson set off for St. Petersburg, to attempt in Russia, what they had, in some measure, done in Denmark and Sweden. Here his labours and success have been too important and well known to admit of require recital. Mr. Henderson having obtained permission from his Danish

Majesty, to reside in Copenhagen, for the purpose of superintending an edition of the entire Bible in Icelandic, repaired thither in the autumn of 1812. This work he was the instrument, under the patronage of the British and Foreign Bible Society, of accomplishing by the end of 1813: when, to ascertain the real condition of the people of that interesting island, to superintend the distribution of the sacred volume, and to provide means for a continued supply of it in future, he was requested to make a voyage to Iceland himself. This he readily undertook, and how successfully he fulfilled his engagement, appears from the approbation uniformly expressed by the Society, as well as by the valuable work which he has since published, of which the readers of the London Christian Instructor have already been furnished with some account. Mr. Henderson has again left this country with a view to proceed to Astrachan; where it is proposed that he should devote the following seven years, in the same important labours.

Such are a few of the circumstances in the history of these devoted servants of Jesus Christ. The providence of God raised them up from situations comparatively obscure; furnished them with talents eminently adapted to the kind of work in which they have been engaged, and endued them with wisdom, prudence, and perseverance. Their spheres of labour cannot be said to have been chosen by themselves. When they went out, "the world was all before them." God has hitherto been their guide in ways that they knew not; he has honoured them to stand before great men, and to be more eminently useful, than most individuals of the present generation. We trust their labours are destined long to bless the nations of the earth,

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and to afford fresh accession of gratitude and joy to their brethren at home.

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CRITICAL REMARKS ON THE  
STORY OF THE WITCH OF  
ENDOR. 1 Sam. chap. xxviii.  
7—25.

THE narrative contained in this chapter is so extraordinary, and in many parts of it so unlike every thing else, which the Scripture contains, that commentators have differed widely in their methods of explaining it. By some it has been imagined that the person who presented himself to Saul on this occasion, was not actually Samuel, but Satan, assuming his appearance.

What this conjecture supposes is certainly possible, but there is very little in the narrative to render it probable. Since, if it were so, why does not the sacred writer state the fact precisely as it was? On other occasions this infernal being is brought distinctly into notice, and no satisfactory reason can be assigned why the inspired penman, in recording this transaction, should conceal his name, or describe his agency, in terms which must be allowed to be very ambiguous and doubtful.

Others, rejecting this supposition, have adopted a more plausible notion. They have conceived that Saul was the dupe of a skilful, but wicked juggler; that the art of ventriloquism was then understood; that the name given to the woman is a term expressing that inflation of the body by which ventriloquists produced such striking effects; and that whatever Saul heard and said, was no more than can fairly be accounted for, on the supposition that the woman was an expert practitioner in this deceptive art.

It may indeed be granted that the witch was an adept in her impious profession; and it is very

conceivable, that it was by ventriloquism her deceptions were rendered successful. But whether all that took place, on this occasion, was the effect of her sinful arts, must be determined by examining the whole of the narrative. The object of this essay is to show, that, in explaining this passage, there is no necessity to have recourse to this latter interpretation; that the most simple view of the narrative is the most correct; that the person who appeared was no other than Samuel; and that all that was mysterious and awful in this affair, was produced by divine interference, employed to punish a rebellious and abandoned monarch.

The reader is requested to peruse the whole of the account as it is related in the 28th chapter of the 1st Samuel, and to weigh with candour the following arguments.

1. Had the narrative merely contained a history of the artifices of a skilful necromancer, the writer's mode of stating the transaction would have been the opposite of that which he adopts.

If the whole was an imposture, the woman's terror was pretended; it is represented as real: nothing at all, or nothing but a figure, appeared, but the actual appearance of Samuel is distinctly announced: it was the woman from whom the prediction proceeded, but Samuel is described as uttering it: when Saul trembled at what he heard, it was the woman's words that overwhelmed him, whereas it is plainly declared that he was "sore afraid because of the words of Samuel." Through an entire passage, occupying the greater part of a chapter, is it not surprising, that the writer never uses an expression which intimates that Samuel did not appear, or that Saul was in a state of delusion? If Samuel really presented himself before Saul, what language could the writer

employ to describe his appearance more completely, than that which occurs in this account? If he did not appear, what can be conceived more easy, than to have thrown the narrative into a form, which would have prevented every reader from imagining, that what took place was something more than the trick of a skilful juggler? A slight verbal alteration, a single additional term, would have been sufficient for this purpose: yet throughout the narrative the writer never employs such a term as deceit, or pretence, or imposture, or artifice: nothing is represented as feigned, or imaginary, or delusive: but while not a single qualifying expression occurs, the name of Samuel is repeated five times. The abruptness of the narrative in the 12th verse is extraordinary. The woman does not exclaim, "I see Samuel," nor is it said that she raised up what she beheld; no reference is made to the incantations she used, but Samuel is brought on the stage apparently on a sudden. A dialogue then ensues, first between Saul and the woman, then between Saul and Samuel: what is there in the narrative to prove that one of these three speakers was a non-entity, any more than the other two? Is any thing more said to represent Saul as a real being, than is said of Samuel?

2. By supposing that Saul was deceived, and that Samuel did not appear, we desert the true ground of interpreting the word of God. We make the Scriptures to contain a meaning different from what they plainly express, and thus adopt a mode of explanation which is ingenious, but fanciful and dangerous. By this kind of interpretation, our Lord's temptation in the wilderness has been stated to be an allegory, the fall of man has been viewed as a fiction, and the death of Christ

on the cross was, in the second century, supposed by some to take place in appearance, and not in reality.

3. If the whole of this transaction was an imposture, there is the greatest reason to conclude that the inspired narrator would have described it as being so. For by not plainly stating the whole to be a delusion, he would expose himself to the charge of ascribing to an abandoned woman such power as she could not really possess.

Beside, this narrative was designed for future ages, and to employ language which at least gives a strong countenance to the supposition that Samuel appeared, though he actually was not raised up, was to encourage an art, which has been practised too generally in the world, which the laws of God denounced as worthy of death, and which a sacred writer would feel anxious to hold up to infamy and detestation.

On the other hand, no possible reason can be assigned why the inspired penman should not use the greatest plainness of speech, in a case which could occasion no perplexity in his own mind, and in which there was no occasion for ambiguity. 'Really,' an infidel might say, 'if the whole of this strange business was brought about by the woman's skill, the historian writes more like a friend than an enemy to the art.' But,

4. If the narrative be understood according to the plainest and easiest construction, there will appear I think no improbability in it.

Saul had passed through a course of extreme and unceasing alienation from God. From the time of his committing the crime of sparing the Amalekites, a crime which brought on him the awful denunciation that God had rejected him from being king, 1. Sam. xv, 26, we do not find a

single instance of his consulting the Lord till this period of extremity and horror. Now he inquires of the Lord, but the Lord answers him not. Probably God withheld an answer both in anger and mercy; in anger, because he resented his criminal neglect; in mercy, because he intended to conceal the dreadful fate which awaited him. But Saul, infuriated by disappointment, abandons himself to the impulse of his wicked passions, and seeks relief from a practice on which he had pronounced a sentence of death. In such a case it is not unlikely that God would step out of his usual course. The insulted Almighty meets him, gratifies his impious desire only to render his condition still more desperate, and makes that holy prophet, who during his life had sought his welfare, and admonished him of his crimes, the messenger of his approaching doom.

If it be said, 'it is surprising that God should grant Saul the object he was seeking, by raising up one of his holy servants on an occasion of so much wickedness;' it may be answered, Saul's crime was unusually great, and his punishment therefore was very signal. We should not expect that God would work a miracle to check a daring, ambitious, and hardened prophet in his career of rebellion; yet this actually took place when the ass rebuked the madness of Balaam.

Let it not be said, that by sending Samuel, God was countenancing or honouring an impious profession. This interposition implied no approbation of her art, it gave her no encouragement to expect any thing similar in future, and it could not be viewed as being any farther connected with her employment, than as it was calculated to punish the monarch for impiously consulting her.

Samuel represents himself as  
4 N 2

"disquieted." Such a term, it must be allowed, does not comport with the state of a happy spirit; but it was not improper, when used in relation to Saul's conduct. It reminded him, that the unholy appeal that was made to him, and the office on which he was now sent, were ungrateful to him. It was a mode of address which must have made him feel, at the very commencement of the conference, that he would not find in him a friend and comforter, but a harbinger of gloomy tidings. That Samuel was actually disquieted we cannot admit; but if we object to such a term, all those terms are objectionable which represent God as affected with passions like those of mortals, such as grieving at our impenitence, &c. Such terms are intended to express the nature and tendency of sin, more than its actual effect upon the divine mind. A similar remark applies to Samuel's language in describing himself as disturbed and troubled by Saul's procedure. As to the woman's seeing gods, the term may be translated in the singular, and may refer to one object, as in Exodus xxxii. 4: and she meant that she saw a divine being ascend; or it may mean angelic beings to whom she gives this high title. All this, I allow, might be mere pretence, but it might not be so. It cannot be said, that angels could not appear, or that they would not be sent on this occasion.

5. Let us investigate the several parts of the narration, and examine whether they accord best with the idea of its being nothing more than an imposture, or with the supposition, that some supernatural agency was exerted on this occasion.

The discovery which the woman makes, that it was Saul who consulted her, the terror accompanying this discovery, Saul's

perceiving that it was Samuel, the nature of the prophecy, and its exact fulfilment, appear to me to support the latter opinion.

(1.) The woman exclaims, "Why hast thou deceived me, for thou art Saul?" It may be said, that she had made this discovery before, but that she artfully concealed it till this moment. But by what means was she likely to gain this knowledge? Saul's height was certainly remarkable, but not I think a sufficient mark to distinguish him when coming almost alone. He appears too to have used the means necessary for concealing his dignity. He laid aside his royal garments, took with him only two attendants, (and doubtless on such an occasion he would select the most faithful of his servants,) and came amidst the shades of night. The probability, therefore is, that he would remain unknown. This is a point, however, on which it is unnecessary to be very positive, but what is of more weight is, had she made the discovery by her own sagacity, it would have been more to the credit of her art to conceal it, and to make every thing appear to proceed from the spectre of Samuel, than from herself. Saul would be apt to suspect that she could frame her answer according to his circumstances, if she knew the person who sought her aid: but it would be likely to confound the mind of Saul more completely to hear a prediction suited to the forlorn state of his affairs, while he himself was to the woman an unknown visitor.

It appears, therefore, quite rational to suppose, that the discovery was made to the woman, at the moment of her uttering the exclamation, and that this discovery, made to her by an invisible agent, was intended to fling disgrace on the guilty sovereign; Saul would naturally dread the thought of being known: when

coming on such an errand, an exposure of his person must have been in a high degree painful and degrading. But he was in the hands of an avenger who could disappoint, and was now about to punish him. The dreadful scene which was immediately to transpire began with a discovery by which he was mortified and confounded, and, after giving a promise of safety to an abandoned woman, whom shortly before he would have devoted to destruction, he is obliged, in spite of all his efforts, to submit to the degradation of appearing before her in the posture of a wretched suppliant.

(2.) The narrative states that Saul perceived it was Samuel. It must be admitted, that the word rendered "perceived," does not necessarily mean to discern with the eye, or the bodily senses, but it must at the same time be allowed, that the word means more than to suppose or conjecture; and that it expresses knowledge, persuasion, and certainty; a term, therefore, which was suited to the occasion, if Saul beheld Samuel, and was convinced by what he saw, that it was really this holy prophet; but much too strong if he relied solely on the woman's declaration. For is it probable that the king would conclude, that the person whom the woman described as an old man with a mantle, was therefore the prophet whom he wished to consult? In such a description there was nothing to distinguish the person she saw from any other aged individual. Far from supposing that the monarch would depend on such vague and general language as this, we may fairly conceive that he would be suspicious of imposture, and would doubt the assertions of the woman without the concurrent testimony of his own senses. What individual in the circumstances of Saul

would believe that the departed prophet was raised up, immediately on being told that an old man appeared in a mantle, when consequences of such awful magnitude depended on the truth of what he heard; and when a single glance of the eye would have been sufficient to convince him of the truth or falsehood of the woman's statement? It appears indeed somewhat singular that Saul should have questioned the woman respecting Samuel, instead of forming a judgment by the exercise of his own senses. This is a difficulty which presses on any view that can be taken of the passage; for even admitting that the whole was a mere delusion, why did not Saul endeavour by every possible means to detect any deception? Why did he not endeavour to ascertain the truth of the woman's statement, by looking at the figure himself? In answering this inquiry, it is not necessary to suppose that he was in a subdued and agitated state of mind, and consequently disposed to receive eagerly and implicitly whatever information the woman might give him. Is it not more probable that the woman practised her incantations at some distance from Saul, probably at the end of a large dark room, which was suited to her purpose, or in an adjoining apartment. She evidently would not pretend to raise up a spirit in the immediate presence of the person consulting her, but it seems equally evident that any such person would not be satisfied with her description, unless it was precise and minute. Saul therefore questioned her while he remained in a situation unfavourable for seeing the spectre. The figure then presents itself before him, or he approaches it, and perceives that it is Samuel.

This seems to account for Saul's making inquiries of the woman;

it accords with the term *perceive*, and gets rid of the notion that Saul was so infatuated as to give implicit credit to an assertion, which contained in it nothing to convince him, and the truth of which he had the strongest motives for examining.

Josephus indeed remarks in his history of this transaction, that "by these things," i. e. by the woman's representation, "Saul perceived that it was Samuel." He likewise calls this woman a ventriloquist. But at the same time Josephus does not state that Saul was imposed on by the arts of ventriloquism, but that the apparition of Samuel actually appeared, that what he heard was addressed to him by the voice of this holy prophet, and that the woman was really terrified when she beheld him.\* This leads to a third remark, that,

(3.) The woman was herself alarmed. This terror might be pretended, but the probability is that it was real. For not only does the narrative favour the latter supposition, but it seems singular that a woman, who was in the habit of raising up spectres, should manifest great alarm at the sight of such an object. Apparitions were familiar to her. If she was now endeavouring to act the part of the soothsaying priestesses among the heathens, who used to be thrown into great apparent terror and agitation, her imitation was a very poor one; for these priestesses were convulsed, not by any thing they saw, but by the pretended presence of the deity inspiring them at the time with the power of prophesying: and in this state of agitation, they were so engrossed by the inspiring deity, as to be almost insensible to outward objects. But this woman delivers no prophecy, pretends not to feel the overawing

presence of a God within, and distinctly and collectedly answers the inquiries which the monarch puts to her.

(4.) Had the woman deluded Saul by her dexterous management, she would have delivered a prediction more likely to answer her purpose.

The prophecy uttered by Samuel could not, to the witch, serve any purpose, but that of gratifying her revenge. But, as a cunning practitioner, she would rather consult her safety and self-interest, than indulge such a feeling. But if it was probable that she felt bitter resentment against Saul as an enemy, she acted precipitately, and with a degree of folly, of which, on the supposition of her being an *artful ventriloquist*, we cannot admit her capable, in revealing her knowledge of Saul. She would naturally conceal from Saul her knowledge of him, lest he should suspect her of being actuated by a desire to practise her strongest arts of delusion upon one, who had endeavoured to root out her profession from the earth.

She could easily have framed an encouraging prophecy; and if it had been fulfilled, she would probably have been rewarded. If not, Saul would have been ready to excuse her, or she would, perhaps, have escaped detection by his death. But the prophecy delivered by Samuel, if true, could not be followed by any profit to herself; and if false, would, in all probability, have brought down upon her the vengeance of an exasperated monarch. As for his promise of safety to her, she knew Saul too well to suppose, that a man capable of the blackest deceit and hypocrisy towards David, would scruple to break his word to a deceiver, as he would conclude her to be.

(5.) The prediction, I conceive, was literally fulfilled:—"More-

\* Vide Josephi Opera, vol. i. p. 279.

over the Lord will," &c. verse 19. Saul's sons, perhaps, were not all slain, but those sons who were with him in the battle were, and to these, probably, the prediction referred. It might as well be said that the host of Israel were not delivered into the hands of the Philistines, because some probably escaped, as that his sons were not all slain, because there was one, or more than one, remaining. Not one of his sons escaped from the battle; and it is not likely that the prediction, which evidently referred to the approaching contest, would be understood by Saul as including any of his children, but those who were with him in arms. It is said in 1 Chronicles, x. 6, "So Saul died, and his three sons, and all his house died together."

As to the time, "to-morrow," the only circumstance which creates a difficulty here, is the account of David in the two following chapters, which occupies the space of three days. Respecting this, it may be observed, that the 29th chapter contains an account of what probably transpired on the day on which Saul consulted the witch. The history in this chapter relates not to Saul, but to David. In the 30th chapter the historian carries on the account of David till the third day, for Ziklag was three days journey from the camp. (chap. xxx. 1.) After relating these transactions, he returns, in the beginning of the 31st, to the narrative of Saul. Now it does not at all follow that the battle took place three days after the transaction at Endor, because the events of the 29th and 30th chapters occupied three days; for they do not belong to the thread of the story; and had they occupied a week, or more than a week, they might have been brought forward just as they are, and yet the battle might have taken place on the

morrow; since it is by no means uncommon for an historian to narrate events in an order somewhat different from that in which they took place. In fact, it is often impracticable to do otherwise, without interrupting the course of the narrative too frequently. Thus the sacred historian breaks off the narrative respecting Saul, to bring forward an interesting circumstance in the history of David; and instead of again leaving this subject, so as to relate the account of the battle after the 29th chapter, and then resume the history of David, he carries forward the narrative of David's exploits a few days beyond what took place with Saul, and then finishes the book with relating this wretched monarch's overthrow. Let it be observed, too, that in chap. xxix. verse 1, it is said, that "the Israelites pitched by a fountain in Jezreel:" in the last verse, it is said, that the Philistines went up to Jezreel. The probability is, therefore, that the two contending armies, being together, and the host of the Philistines being very large, and naturally anxious to commence operations with a superiority of numbers on their side, they would not be disposed to wait three or four days, but would commence the attack immediately. The battle consequently was likely to take place on the morrow.

Whatever, therefore, may have been the artifices of the woman, her conduct was inconsistent with the character of an accomplished deceiver; and the prophecy was one which she would not be disposed, nor was she qualified, to deliver.

There is nothing unreasonable in supposing that she was a ventriloquist, and still maintaining that some divine interference took place; but there is the greatest inconsistency in supposing, that

a writer, actuated by a sacred regard to truth, and certainly capable of relating with the greatest exactness every part of the transaction, should describe the *manœuvres* of a wicked deceiver in any terms but such as were calculated to place her art in its true light, and to leave no doubt in the mind of every reader, that Saul was deceived, and that the whole was a delusion. Whereas the mode of the narration is such, that, unless it be admitted that Samuel actually appeared, it becomes necessary to have recourse to some plausible hypothesis, which can be established only by the aid of ingenious and laboured, but unsatisfactory, criticism.

Putting, therefore, all the circumstances of the narrative together, and combining with these the manner in which the whole is written, we are led very fairly to the conclusion, that, though there may be no view of the subject free from difficulties, yet that it is most easy and consistent to suppose, that it was a real, and not an imaginary visitation from the dead.

#### REFLECTIONS FOR THE CLOSE OF THE YEAR.

To the Editors.

LIFE is a property, which, like an estate, is not to be estimated by its extent, but by its actual produce. It is to be reviewed, not in reference to that part of man which it is gradually wearing out, and preparing for the grave, but in reference to that, which it is irresistibly impelling to a crisis of unspeakable importance. The greater divisions of human life, therefore, ought not to be passed without a serious and faithful review. Who can look back upon the year, now near its close, and glance at the scenes and occurrences of it, and especially at the little preparation he has made in it, for that life

which shall never end, without both shame and fear,—shame for his insensibility to the highest state of his being; and fear, lest the awful realities of eternity should come upon him “like a thief in the night, and he should not escape.”

I pretend not either to censure or admonish others for their loss of time, or their insensibility to its rapid and irresistible flight. But as my case may not be a singular one, I shall mention a few of the thoughts which have lately occurred to my mind, as they may lead some of your readers into a profitable train of reflections, and perhaps induce some of your correspondents to meet the state of our feelings, with suitable advice for the year that is approaching, if we should be permitted to see it.

I am a young man, whose whole life has been spent in the midst of the most active and the most engaging scenes. I have passed through various changes in condition, circumstances, and occupation, which I could name, were it of importance, and tell you how I now find myself, at near the age of thirty, in a situation as opposite as can well be imagined, to the prospects and probabilities with which I first entered upon life. In the lapse of these few short years, I have seen more changes than most of my age.—But my intention was not to offer you the history of an individual whom you never can know, but simply to tell you what reflections have lately occurred to me in the review of a year, which, like all my former ones, and perhaps like the years of many of your readers, has been full of business, of bustle, and of change. My testimony I beg may be admitted, as that of an individual who has emphatically *seen the world*. I think I may say I have arrived at that

time of life, which enables one to form a more correct estimate than is usually done at an earlier period, of the value of human enjoyments, and of earthly good; for I have just advanced far enough to gain a sight of the vanity of man in his best estate, and to observe how rapidly the end of life is approaching, while I have not yet gone so far as to have become indifferent to its lawful and innocent enjoyments. With a degree of vigour yet unbroken by sickness, a heart exquisitely sensible to the endearments of friendship, and a constitutional taste for whatever is fair to look upon, delightful to hear, and pleasurable to enjoy, without counting any thing that is human strange to me, I yet feel that all this is within the compass and reach of death and time to change, or even destroy. Of some of my dear delights I have been already robbed, and I perceive that the incurable taint of mortality is upon them all. I have enjoyed enough to convince me, that I must enjoy something better before I shall be really happy, and I have lived long enough to learn, that the only important view of human life is that which connects it with eternity. Towards that eternity I now perceive I am rapidly, and have hitherto been almost unconsciously impelled. As one who is carried down a swift current towards a vast ocean, looks back upon the gradually receding point from which he started, and round upon the scenes and objects which are now near, but must soon be distant, and lose in that distance all their lovely hues, so I review the past and look upon the present, and try to compute the distance I have passed, that I may be better prepared to pass more profitably the little that remains. I have entered into the enjoyments of the men of this

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world, and there are but few sources of human happiness, which I have not tried, and proved to be either wholly insipid, or partly embittered, or totally poisonous. I look upon my past life as upon an exhibition of shadows. My pleasures, my business, my friends, are like the painted forms which the clouds assume in the sky, on a summer's evening, and which last only for a few minutes, and which even while we look upon them change their shapes and their colours, and vanish away. I feel that I have hitherto been occupied only with these resemblances, these shadows of good. Many of my dearest friends, I have, in the course of the past year, and a few that have preceded it, followed to the grave. I have seen their habitations become desolate, and I now behold those very places, with which were connected so many pleasing and tender associations, possessed by strangers, or no man dwelling therein, and I sometimes pass them in the midst of numerous and pressing occupations, with a trembling anticipation of that hour when the place which now knows me shall know me no more for ever. I feel myself advanced near the close of another year of my eventful life; a year which, as to the days and months of it, has passed, like all my former ones, alas, but too quickly for the important concerns which press upon my attention. I am come near to the end of this year, and the end of the year reminds me of the end of life. I am impelled by my interest in life, and the world, to look forward, but my conscience admonishes me to look back with impartiality on the past year, before I anticipate, as is usual, the new one with emotions of hope and joy. Life in prospect, I know is all promise, but life elapsed is, for the most part, only disappointment. And

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what, I am ready to say, if this year shall be found to terminate as those that have preceded it? And what if the new year shall find me the same-vain, thoughtless, worldly being, as this found me? And I should enter upon it only to renew the same round of secular anxieties and sensual delights? Perhaps this should make me anticipate the new year rather with grief than with joy, for it may add another and a still deeper shade of gloom to that hour of darkness in which the whole scene may close. Yet while I review the past with such thoughts of fear, I cannot forget that I have experienced great mercy and forbearance on the part of God. I might justly have been cut down as a cumberer of the ground, for hitherto my years have been spent as a tale that is told. Let my case at least be recorded as a warning to others, especially to the young. I can look with pity and with sympathy on the youth who is just on the point of entering upon life for himself: freed from restraints, and in full possession of his time and his property; he is now going to start in pursuit of a prize, which hope assures him he must gain. In short, every object upon which he opens his eyes is fair and enchanting, not even the thin shadow of a cloud passes over the lovely scene, while the sparkling and refreshing dew of the morning seems to have settled on each fair flower of this seducing paradise, only to enhance its fragrance and its beauty. I do not wonder at such visions. I have not yet so far passed that period of life at which they sport with mortals, as to have forgotten their power. In my imagination many such still live in their wrecks and fragments. But I cannot forget to how much disappointment they have led, and how fatally for many years they

have banished better purposes and higher aims. And now almost all I have been engaged in appears "as a dream when one awaketh." I possess in the shape of real, unquestionable advantage actually nothing "of all my labour which I have taken under the sun." And yet I am held between the two awful, dreadful thoughts of a life of vanity and guilt past, and a life of eternal and exquisite consciousness to come. I turn with an awe which I cannot describe from the shadow of this my mortal life, to the immortal duration of my intelligent spirit, from the fleeting shadows of years, still hastening by, to the sublime reality of that eternity which is to succeed, and on which I have hitherto cast only a feeble and momentary glance, but which now begins to fill, and penetrate, and overwhelm my apprehension. The thought, however, presses upon my attention, I may, perhaps, see another year in this probationary state. But I would not begin and spend it as I have done this. I would remind myself, and, perhaps, you will allow me to remind your numerous readers, of a heathen poet's words, though for a purpose the reverse of his:

— "dum loquimur, fugerit invida  
Ætas: carpe diem, quam minimum credula  
postero."

"E'en while we speak, the envious time  
Doth make swift haste away;  
Then seize the present, use thy prime,  
Nor trust another day."

I am in a situation not wholly dissimilar, it may be, to that of many others among your readers; and it may not be unsuitable either to our circumstances or the approaching season, if some of your correspondents would favour us, on the 1st of January, with reflections for the new year, adapted to the case of those who look on the past with pain and penitence; it would at least greatly oblige your constant reader,

MUNDANUS.

REPLY TO QUERY, ON MATTHEW  
xxii. 32.

THE immediate point and force of this declaration may best be gathered from its connexion. The Sadducees, who say there is no resurrection, neither angel, nor *spirit*, came to our Lord, and questioned him respecting the woman who had married seven brethren, wishing to be informed whose wife she would be in the resurrection. In answer, as to the general fact of a future resurrection, our Saviour reminded them of the power of God; an adequate ground of assurance with all who received the scriptures as a divine testimony, against even the most plausible objections as to its improbability. As to the state and mutual relation of those who shall arise, our Lord affirms, in the parallel passages in Mark and Luke, "they are as the angels,"—equal to the angels, the sons of God, and totally unconnected with any matrimonial alliances. But the Sadducees, in putting their question, said, "in the resurrection, *when they shall rise*," as if to intimate, that even admitting the doctrine of a future resurrection, there could be no intermediate existence, no such thing as *separate spirits*. To this our Lord replied; "as touching the resurrection of the dead, that they *do rise*," &c. (*γίγνεται*;) evidently drawing an important distinction between the future resurrection, and an immediate state of being conferred on the separate spirit. (See Mark xii. 25, where the future tense is em-

ployed: and in verse 26, the present.) Then in proof of this immediate state of being, he adverts to God's appearing to Moses; Exodus iii. 16. and saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob," adding, "God is not the God of the dead," &c. *q. d.* when God acknowledges a relation between himself and these Old Testament saints so long after their death, it must prove they were still *alive*, in some state of *existence*; because it would be absurd and degrading to imagine that HE would claim any such intimate and friendly alliance with their mouldering ashes and dust. In fact, he is not a God of the dead, of mere lifeless matter, of the mere mortal remains of his saints, but as being himself a pure, eternal, and infinitely glorious spirit, he claims pre-eminent union with life. By so much as animate being exceeds inanimate, so far is God the God of the living, more especially than of the dead. There can be no conceivable correspondence, congeniality, nor alliance, between God who is a spirit, the source of all life,—life itself, and a mere insentient mass; but by a necessity of nature he sustains the most intimate and indissoluble connexion with life. Hence, all live to Him, all beings that have life are subordinated to his will,—all living intelligences more or less move under his supreme direction, depend on him for existence, and are intended to glorify all his perfections.

J. J. F.

## REVIEW OF BOOKS.

*Essays on the Wisdom of God.* By the Rev. Daniel Tyerman. Price 10s.

WHEN a man begins to talk of his Maker, and more especially when he professes to illustrate the displays God has made of his wisdom, the deepest humility and the most measured language become him: for the very station he

occupies necessarily precludes any very distinct and comprehensive views of the divine operations in the moral government of the universe. Infidels may speculate with their accustomed familiarity and profaneness upon the works and laws of their Creator; but we, who account it an honour to bear the christian

name, consider ourselves bound upon principle to approach such subjects as that before us, with the most profound reverence. Wisdom consists in perceiving and making choice of the best means to attain the best end. When we speak of the attribute of infinite wisdom, it is supposed that the knowledge of God is absolutely perfect, comprehending the whole range of events, through all ages; a distinct and universal knowledge of the relation of causes and their effects; and an absolute, authoritative appointment of those means and ends which are best. The wisdom of God is displayed with astonishing splendour in the work of creation; and, to human observation, it appears still more glorious in the conduct of Divine Providence; but most illustrious of all, in the plan and actual procedure of redemption. Nearly all that we know of God is derived from divine revelation; but we must confess, that we are still very inadequate judges of the works and government of the great God, who is "wonderful in counsel, and excellent in working." Nature, providence, and grace, are but component parts of one grand whole; of which God is the sole author, and his glory the ultimate object. That which we usually denominate NATURE, is the composition and processes of the material universe; and more especially of the world that we inhabit. Providence is the divine care over the creatures for their protection, the supply of their necessities, and the government of their operations and actions; and redemption is that branch of God's providential government, which has immediate respect to the recovery of man from the condition of guilt, misery, condemnation, and impending destruction, into which he was brought by transgression. These several branches of science, therefore, are but one grand whole, in relation to that illustrious Being for whom all things are and were created. But who can trace out the wonderful scheme in all its proportions, extent, and variety. On such a subject, the powers of the human mind are soon bewildered, and we are constrained to exclaim, "Who by searching can find out God; who can find out the Almighty to perfection?"

With such principles and feelings, we entered upon the perusal of the work before us; assured, from the general character of the author, that, under what form soever he might have treated the subject, it would be in a way perfectly corresponding with the sentiments we have already expressed. In this expectation, we have not been disappointed; and, after twice carefully perusing the book, we can most deliberately and warmly recommend it to our readers. Those especially who have

families, should take the earliest opportunity of introducing it to their children. It is no disparagement to the worthy author to say, that persons of enlarged and philosophical minds, of extensive reading, and considerable general information, will probably find little in it with which they were not previously acquainted; but, with the exception of the few who have the means of making such attainments, all will find the volume fraught with information compressed, yet perspicuous, and combined in a way that leads the soul to God, and fills her with admiration of his matchless wisdom.

The volume consists of three essays: Essay I. ON CREATION. This embraces, part the first, Inorganic matter, in the following order:—Form of the earth.—Centrifugal force.—Component parts of the earth.—Component parts of the water.—Uses of water, with experiments.—The atmosphere.—The clouds.—Light and heat.—The sun.—The electric and galvanic fluid. Second part:—Organized nature.—Shells.—Structure of vegetables.—Animals able to make a choice of proper food.—Vegetables and vegetation continued.—Flowers and seeds.—On animals.—Birds.—Insects.—Fishes.—Amphibious animals.—Serpents.—Land animals.—Quadrupeds.—The human frame, considered in its external organs, the economy by which motion is propagated through the system, the vital organs, and lastly, the means by which the whole is supported.—Identity. Part the third:—Intellectual beings, principally man.—Description of the powers of the mind.—The nature of the passions.—The relation of both to the corporeal senses.—And finally, the adaptation of the whole intellectual creature to religious exercises and a future state.

Essay II. ON PROVIDENCE. Part the first; On the government of nature.—Attraction of cohesion.—Gravitation.—Laws observed by plants,—by animated nature.—Laws which belong to the earth.—Laws of fluids.—Ice.—Atmospheric air.—Laws of elementary fire, light, and electricity. Part the second:—On the moral government of God.—Man a moral agent.—The law under which he is placed.—Punishments considered as motives to obedience.—Nature of sin.—Many sins punished in this life.—A future state, and the nature of its punishments.—Rewards considered as motives to obedience.—Pleasures of a life of religion.—Future rewards.—Nature of the heavenly state.—These sanctions the best possible. Part the third:—On the government of events.—Permission of events.—Moral evil overruled to the glorifying of God.—Plan of redemption revealed; displays justice, mercy, and wisdom.—Calamities made blessings.—

Afflictions a means of prosperity to the church.—Trivial occurrences originate great events.

**Essay III. ON REDEMPTION.** This the greatest of all subjects.—Man originated the difficulties of his own salvation.—Sin.—The claims of God as a moral governor.—The means of man's recovery. Section the first:—On the person and satisfaction of Christ.—Mediation.—The person of Christ human and divine.—Christ and Adam public characters.—Christ's obedience.—His sacrifice vicarious.—Reconciliation with God effected.—Justification.—Holiness.—Glorification. Section the second:—The salvation of man is of grace.—False religions flatter human nature.—No duty meritorious.—Grace a prominent character in the gospel. Section the third:—Means of communicating the blessings of salvation.—Religion must be experienced.—Conversion to God. The institutions of the gospel; as the Sabbath, Baptism, and the Lord's Supper.—Conversion the effect of divine influence.—The deity of the Holy Spirit.—Divine influence consistent with free agency.—Section the fourth:—The character and experience of the christian.—Necessity for a change of heart.—Repentance and faith.—Sanctification.—The christian warfare. Section the fifth:—The heavenly state.—Degrees of enjoyment in heaven.—Religion prepares the soul for vast enjoyments.—Sources of happiness in heaven.—Suffering there unknown.—The happiness of the heavenly state eternal.

We have now exhibited the outline of thought the author pursues, as a method best calculated to afford a correct idea of the work. There are, however, many minor divisions of these subjects, which we have been constrained to pass unnoticed. It will immediately occur to our readers, that the great variety of subjects here treated, precludes the possibility of considering them separately, and offering critical remarks on each. We shall, therefore, proceed to make a few extracts, adding any remarks that may occur to us in passing along.

In treating on fishes, the author offers the following interesting observations:

"As fishes cannot live without air, the principal part of which they must derive from the atmosphere; and as their food is generally collected at different depths in the water, it is obvious that they must possess a power of raising and lowering themselves to any medium by altering their specific gravity. Provision is made to meet this necessity by a singular piece of mechanism. It is by means of the air-bladder, which is a thin membranous bag, full of rarified air, placed in the most suitable situation; that is, immediately under the back-bone. It has a strong muscular coat, by means of which the fish is able to vary the dimensions of it, as the case

may require. By contracting the bladder, and condensing the enclosed air, the fish makes its body specifically heavier than water, and can then immediately descend; but when the muscular fibres relax, the air is dilated, and the fish becoming specifically lighter, consequently rises. According to the different degrees of contraction or dilation of this bladder, it continues higher or lower in the water at pleasure."

On the power of fascination by serpents, several anecdotes are given, all of which leave the cause totally uncertain. On this subject the author remarks:

"All the laws of nature are not yet known, nor all the wonderful powers of which she is possessed. It is not more incredible, *a priori*, that the eye of a serpent should attract an animal, than that a magnet should attract a piece of iron, or a piece of iron attract electrical matter."

A recent communication on this influence, from an officer who had several opportunities of observing it, ascribed it to an effluvia emitted by the serpent, when in the act of fascinating; and supports the hypothesis by several cases. Yet, after considering them carefully, we cannot quite persuade ourselves to ascribe fascination either to positive attraction, on the one part, or merely to a noxious vapour on the other, since a horrifying and paralyzing sense of danger seems sufficient to account for all the phenomena of the kind with which we are acquainted.

Treating on the powers of the human mind, Mr. Tyerman commences with the understanding, and proceeds to notice the memory, judgment, will, conscience, and passions. Perhaps it is more correct to consider perception the first act of mind, and consciousness the next. We find, in relation to this subject, a much more correct and philosophical view taken than is usual, even with writers professedly metaphysical.

"When we speak," says Mr. Tyerman, "of the powers or faculties of the soul, we do not mean to represent it as divided into different members, as our bodies are; no, that spiritual subsistence which we call soul, or mind, is one and indivisible, and not capable of receiving any such modification as the body. Therefore, when we speak of its powers, such as will, memory, &c., it is only to represent the soul as willing and remembering, or performing those different acts, which we denominate thus, for distinction's sake."

In this view we fully concur; only we should say, the operations of mind have been denominated in the way our author explodes, for *confusion's sake*, rather than distinction. We congratulate him, on this plainly disavowing the barbarous notion of primary and secondary powers, with

the jargon in metaphysics to which it has given rise. Every power is a primary power, and may be much more fairly illustrated by the various operations of the same agent, than by the disposition of different members of the body. As it is the hand that writes,—that strikes the chords of a musical instrument,—that portrays,—that receives, or gives; and these are several actions of the same agent; so it is the soul that perceives, is conscious, understands, judges, chooses, remembers, loves or hates, hopes or fears, doubts or expects. In every instance it is an act of the same individual consciousness.

Under the head of conscience, also, we meet with some very judicious remarks.

"In common language, we speak of the conscience in distinction from the judgment, though, metaphysically speaking, they are the same thing. However, by judgment we mean that power of the mind, by which we form our estimate of things in general; and by conscience we mean the estimate we form of ourselves in particular."

We have often wished this view of conscience more distinctly explained, and solemnly enforced by christian ministers, as it would tend to correct many mistakes, by which their hearers, and, indeed, a large portion of mankind, are daily influenced. Many persons seem to suppose, that it is quite a sufficient justification of their conduct, or principles, that they are conscientious. Yet, upon the principles of the New Testament, it is evident, that men may be very conscientious, and yet very wrong; and, in the estimation of God, highly criminal. This was the case with Saul of Tarsus, while persecuting the church; and we believe it to be the case with many persecutors of the present day. Jesus Christ assured his disciples that the time would come, when those who killed them would think that they were doing God service; and, not to insist upon more recent and domestic instances, thousands in the Romish church, age after age, lent their support, from very conscientious motives, to the martyrdom of some of the holiest of their fellow-creatures. It is, therefore, of importance that men be told, that they are not only required to act upon conscientious principles, but that they must resort to the best means of informing their judgments on points of difficulty, or they will still be inexcusable in the estimation of a holy God.

At page 340, we find the following observations on the motions of the heavenly bodies.

"Let us now contemplate the law of gravitation, as it acts upon a larger scale, and as it appears in the solar system. This system, however grand and extensive, occupies but a small por-

tion of infinite space, though the Georgium Sidus, which is probably not the most distant planet in this system, moves in an orbit, whose diameter is 2,031,234,520 miles. All the primary planets are ranged round the sun at different distances. Those which are already discovered are nine in number, and have their orbits round the sun in the following order: Mercury, Venus, the Earth, Mars, Ceres, Pallas, Jupiter, Saturn, and the Georgium Sidus. Several of these have secondary planets, or moons, revolving round them, as they pursue their own orbits. Besides these planets, there are many others which belong to our system;—I mean comets, nearly five hundred of which have been discovered. All these, whether planets or comets, revolve round the sun as their common centre, in orbits not perfectly circular, but less or more elliptical. They move in their orbits with incredible velocity. For instance, Mercury flies at the rate of 160,699 miles an hour. But these velocities diminish in the ratio of their distances from the sun; for the hourly motion of the Georgium Sidus in his orbit is only 15,000 miles. These motions were given them by the Creator, when he

"Toss'd this mass of wonders from his hand,  
A specimen—an earnest of his power."

"As all bodies, when put in motion in an unresisting medium, move in right lines, why, it may be inquired, do not the planets and comets forsake their orbits, and launch into infinite space? This would certainly happen by virtue of their centrifugal force, were it not for the law which counteracts that tendency, which is denominated the centripetal force, or the law of gravitation; by virtue of which the planet has a tendency equally strong toward the sun. Thus these vast bodies are suspended in infinite space by a contrivance worthy of God. The sun attracts the planets with a force proportionate to their distance from him; and in the ratio in which their distances increase, is that power of attraction decreased. Hence the force of the sun's attraction at Mercury is vastly greater than it is at the Georgium Sidus; and hence, the difference of their velocities. Had the velocity of the latter been given to the former, it must have departed instantly from its orbit to its centre of gravity, because that velocity would not have been sufficiently powerful to resist the superior attracting force felt at Mercury, and continue in its orbit. On the other hand, had the velocity of Mercury been given to the Georgium Sidus, it would immediately have forsaken its orbit, and gone off in a right line, for the want of a proportionate attracting force, to draw it towards the sun. Thus we see a gravitating power operating on the planet, exactly proportioned to its velocity, and a velocity communicated to it proportioned to the gravitating power acting upon it; the one balances the other, and they mutually co-operate to preserve this vast system in the most perfect order."

Some expressions here, particularly respecting the planets flying off in a right line immediately in the event of a diminution of the centripetal force, want a little of mathematical precision. But we prin-

cipally noticed in this statement, that it does not in any degree explain the cause of the planets moving in elliptical orbits, which we were the more surprised at, as the running title of the page is, "the elliptical orbits of the planets accounted for." It may be sufficient just to say, without entering minutely into the subject, that as the orbit of a planet is determined by the ratio of the gravitating or centripetal force, to the projectile or centrifugal force, so while the sun attracts the earth, and reduces its motion from a right line, which it would otherwise describe, to a circular orbit; the earth also, in a proportionate degree attracts him; and by this re-acting influence, as well as by a secondary one from the planets, its course deviates from a perfectly circular orbit.

In the third essay, the author comes forward with a tone of decision, worthy of those great truths which he inculcates, showing how the wisdom of God appears in the various parts of that stupendous scheme of redemption, which divine revelation discloses, and maintaining, on principles the most invulnerable, such great doctrines of our holy religion, as the essential deity of Jesus Christ, and the Holy Spirit; a proper atonement for sin; and the necessity for regeneration. This department of the work might be extended with considerable advantage to the reader. It would also bring the whole subject to bear with greater perspicuity on the wisdom of God, if the adaptation of one part of the world to another, and all the parts to the main design, were more comprehensively considered; and further, if nature, providence, and the economy of redemption, were more distinctly exhibited, as constituting one grand means of displaying all the perfections of the divine nature. The principal part of the preface would, we think, appear to better advantage as an introductory chapter. If the whole volume were reduced to regular chapters, it would be a considerable improvement; in which case, a table of chapters and a copious index, embodying all the principal subjects, should be given. In taking leave of our author, we cordially thank him for the production, as an acceptable and useful present for our families; and to our readers, we would repeat our strong recommendation of the work, as respectably scientific, and truly evangelical.

*Reflections concerning the expediency of a Council of the Church of England and the Church of Rome being holden, with a view to accommodate religious differences, and to promote the unity of religion in the bond of peace; humbly,*

*but earnestly, recommended to the serious attention of His Royal Highness the Prince Regent; the Most Reverend the Archbishops; the Right Reverend the Bishops; the Reverend the Clergy; and all Lay Persons who are able and willing dispassionately to consider the important subject. By Samuel Wix, A.M. F.R. and A.S. Vicar of St. Bartholomew the Less, London. 8vo. pp. 100. Rivington.*

THE title of this singular pamphlet sufficiently explains its design. Whether it was written in the simplicity of his heart, or whether the author was bribed by some sinister motives, his professed character and his production, taken together, form an object not a little curious to behold. For, if the honest effort of ecclesiastical zeal, it is one more undoubted proof how nearly a good churchman and a good catholic are allied; how very nice a shade of difference there is between them; how little is wanting to make them convertible characters: and if this pamphlet be a wily stratagem of "the mother of harlots," it is another proof of the identity of her character in allages, ambitions, intriguing, "subtle of heart, loud and stubborn; her feet abide not in her house: now she is without, now in the streets, and lieth in wait at every corner." Rome never gives up a point once maintained. Ages of suspense and disappointment provoke no impatience; beget no despondency. England, it is true, has been broken off for many years from the true ancient stock of the Catholic church; but Rome waits for the day when she shall be grafted in again. And truly not without reason, if we regard merely the fabric of our episcopal establishment. Milton, in his piece "on reformation touching church discipline in England," remarks; "albeit in purity of doctrine we agree with our brethren, yet in the execution and applying of doctrine home, and laying the salve to the very orifice of the wound, yea tenting and searching to the core, without which pulpit preaching is but shooting at rovers; in this, we are no better than a schism from all the reformation, and a sore scandal to them; for, while we hold ordination to belong only to bishops, as our prelates do, we must of necessity hold also their ministers to be no ministry; and shortly after, their church to be no church. Not to speak of those senseless ceremonies, which we only retain, as a dangerous earnest of sliding back to Rome, and serving merely, either as a mist to cover nakedness where true grace is extinguished; or as an interlude to set out the pomp of prelatism." Mr. Wix's pamphlet is a comment on Milton. Its great point is to show,

from undoubted authority, that the differences between the church of England and the church of Rome are very trivial; and he betrays sanguine hopes that, in the proposed conference, the *high contracting powers* would, without much difficulty, conclude on such a convention as would effectually put a stop to the further progress of error and schism. He palliates the enormity of his proposal by a precedent. Archbishop Wake, in 1718, held a correspondence with Dr. Du Pin, one of the doctors of the Sorbonne, on the same subject. Both desired the union, but they could not exactly agree on the terms; and no council was called. Unhappily no such council has ever been held from that time to the present: and Mr. Wix, deploring the progress of the Bible Society, and the alarming growth of schism, more "in the establishment" than out of it, looks back with kindling affection and filial relatings on his forsaken mother, and hopes her sterner discipline may be a means, under God, of "restraining" separatists and schismatics. What restraints Mr. Wix and his general council would lay upon them, does not appear from this first part of the proposal; only it follows of course, that it must be something pretty strong to suit the mania of the times: and we conceive, that no restraint much short of the Holy Inquisition of Madrid, would be sufficient. However, this matter we must leave to wiser heads, waiting for Mr. Wix's second part; as we are clearly of opinion the public have a right to the second part of his proposal, which ought to exhibit his views of the mode in which the union in question would operate on Englishmen; most of whom, we should hope, would wish to see clearly through the whole operation of the new system before they adopt it.

In the mean time we shall treat our readers with some specimens of the author's grand proposition, with which, it seems, he has, for some years, been labouring.

After stating the nature of the christian church as a compact united body, having "one Lord, one faith, and one baptism," and applauding the opinion of Vincentius, a French monk, respecting the best way of coming at the sense of the scriptures, and the true faith, viz. "to choose such doctrines as we find to have been believed in all places, at all times, and by all the faithful;"—i.e. we presume, if God shall vouchsafe to us that measure of omniscience;—he thus proceeds:

"It appears, therefore, to be most desirable that a general council, or assembly, of Christians of the visible church, should be called to-

gether; in which assembly all the leading articles of difference might be candidly considered, dispassionately compared with early opinion, and uncorrupted tradition; and mutual concessions made."

"With this view, it is thought that the Church of England, she being the great reformed church in apostolic succession, should propose to the Church of Rome a meeting, to consider, with all possible affection and forbearance, whether some plan might not be devised to accommodate their religious differences: The Church of Rome might, perhaps, relax in what the Church of England considers her fundamental errors, and the Church of England might incline a little more than she does to some of the favourite opinions or practices of the Romish Church, which are not scriptural.

"Among the errors which are commonly objected against the Church of Rome, are transubstantiation, and the invocation of angels and departed saints. These are the grand sources of many other errors, as the Church of England considers them, of the Romish Church. But here, surely, if a proper christian temper on both sides were cultivated, mutual advances to conciliation might be made.

"The words of our Saviour, who, 'as they were eating, took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body,' and who also 'took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament,' are mysterious, and are differently understood by some of the most pious and most learned members of the Church of England. While some consider the sacrament, thus instituted by our blessed Lord, simply as a memorial, others understand the words in a sense which induces them to believe, that when they receive the consecrated elements, they do more than barely commemorate the death and passion of Christ; and some conceive, that, in the administration of the eucharist, a solemn sacrifice is offered. But who shall say the precise point at which our faith should stop, in our humble adorations at the altar? Here each individual, according to the spirit of our tolerant church, must be left to judge for himself; and the Roman Catholic seems, in some degree, warranted in the language with which he adverts to the real presence of Christ in the Sacrament, by the words of our Saviour, 'Take, eat, this is my body;' by the words of St. Paul, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' And by the answer in the Church of England Catechism, to the question relating to the Sacrament; 'What is the inward part, or thing signified?' which answer is, 'The body and blood of Christ, which are *verily* and *indeed* taken and received by the faithful in the Lord's Supper.' On this, as on various other occasions of divine mystery, it becomes us devoutly to pray with the father in the gospel, who would benefit from a belief in the almighty power of Jesus: 'Lord, I believe; help thou mine unbelief;' and, having offered up this prayer, to adopt the language of Scrip-

ture, and, as nearly as we can ascertain it, the language of the earliest christian professors, humbly aspiring after that belief which the language was intended to command, and judging, at the same time, with all meekness and charity, of the opinions of our brethren of like weakness with ourselves, and never allowing different shades of opinion on matters above our comprehension to lead to schism in the Church of Christ.

"Another practice of the Church of Rome, considered as fundamentally erroneous by the Church of England, is, her addressing prayers to angels and departed saints, but these prayers should be understood to be addressed, as they are by the Romish Church, not to the angels or saints, as possessing in themselves any godlike authority, or power, but as intercessors for good on our behalf to God and our Saviour. Prayers to angels and departed persons, thus considered, are unchargeable with being idolatrous as offered to beings inferior to God for divine help; and prayers offered for intercession to those pious persons, now supposed to be in the presence of God, in an humble sense of our own unworthiness to approach at once the Godhead, are offered in a feeling which, however it may have been abused, and certainly it has been greatly abused, does not call for unmingled censure, nor need be fatal to the union so much desired. For the abuses have been as much censured by the Roman Catholics themselves, as they have justly been by Protestants.

"There are other practices of the Church of Rome, which, however erroneous they are supposed to be, have been greatly misrepresented, and referred to principles which the Roman Catholic himself does not acknowledge. Thus, the praying before a crucifix has been uncandidly represented as idolatrously praying to a crucifix. The frequent signing with the sign of the cross, the use of consecrated water, the bowing at the altar, all these have been denominated superstitions, and sometimes worse; whereas, they are, in reality, ceremonies, harmless in themselves, which may be either beneficial, or otherwise, as they are used properly, or as they are abused.

"These, however, were practices which were bitterly inveighed against during the heat of the reformation, when the members of the Church of Rome and the Protestants had mutually irritated each other, and were neither in a temper to come to any harmonious conclusion.

"The proposal, which is now ventured to be recommended on the part of the Church of England, that she should invite charitable and meek conference with the Roman Catholics, in the christian endeavour to arrive at an union in faith and practice, is most desirable, since much of this irritation may be expected to have subsided, and the way, consequently, may be hoped to have become freer to charitable conciliation. Should the Church of England fail in the desired effect, she would, in her christian endeavour to accomplish it, have laudably manifested her anxiety for the establishment and maintenance of that one faith which is so earnestly recommended in the New Testament. Having charitably made the attempt, she might be satisfied

that she had discharged her duty, and might offer humble prayer to God that the time might still arrive, when she might become the honoured instrument of healing the divisions of Christendom.

"It would, indeed, be desirable to proceed farther, and endeavour to form an union with all other christian professors; but though it certainly is incumbent on the true church of Christ, affectionately to point out error: wherever prevailing, can union be expected, or ought it to be desired, with any who persist in denying the prominent articles of the christian faith, or who are not within the pale of the visible church? Nothing uncharitable is here intended by instancing the Socinians and the Quakers; the Socinians denying the divinity of Christ and his atonement; the Quakers rejecting the sacraments: and both being in separation from the visible church." p. 11—25.

The visible church! So all who are not of the church of England among us are not comprehended within the *visible* church. If this church is the only one, that is visible, it might be desirable to see it, in order to get some definite idea of what it is. It is usually called *she*, and from the extravagant encomiums which are continually lavished on it, we suppose it is some hidden beauty whose charms have ever been concealed from the vulgar gaze; as we believe very few persons are to be met with who ever pretended *themselves* to have seen her; but speak rapturously of her, because it is the fashion. By the way, we may be allowed to express our astonishment at the unqualified ascriptions of excellence and perfection to the Church of England, which are continually dropping from the lips of the evangelical clergy, who are crying up "our pure apostolical church," "our most excellent establishment," &c. &c. while history looks them in the face and tells them, that 2000 of their pious and learned ancestors seceded in a body from it, on account of the corruptions introduced into it; and, moreover, that, in the reign of our William the Third, a commission, consisting of the most celebrated prelates and dignitaries of the church, on revising the liturgy, &c. found six hundred matters which they thought needed alteration. This result, however, was so dreadfully alarming, that it was thought best to hush the matter up, and leave things as they were, lest the mighty arm of reformation should lay the axe to the root of the tree. And this is our most pure, most perfect, most excellent establishment! We are far from wishing to fan the flame of discord; but we think it our duty to caution our younger readers against receiving these ill-grounded encomiums without due examination; lest, from the habit of hearing them, they should fall into the easy

current of a listless belief, as we fear many have done from the habit of repeating them.

Mr. Wix, in the plenitude of his charity, and the enthusiasm of his zeal, becomes so much the apologist of Rome, as to appear quite inconsistent with himself. For while he indulges the joyous anticipation of the union as "the rallying point of sound faith, and the focus of religious education to the whole world," he says, "let none suppose that the writer is insensible of the errors or improprieties of the Church of Rome; among which may be reckoned, in addition to those already mentioned, the impropriety of the church service being in a language not understood by the common people." "Every one," as was lately observed by an eloquent secretary, who does not "think tortuously on a strait forward subject," would suppose Mr. Wix was now about to make the *amende honorable* for his former largest unaccountable concessions. But no; much as he laments the errors and improprieties of Rome, there is not one he mentions as forming a specific difference from our establishment, which he does not excuse or defend. Hence, this "impropriety" of carrying on the worship of God in an unknown tongue, he proceeds as usual to excuse. Having fortified himself with the opinion of Jeremy Taylor, with respect to the essential soundness of the Romish church, he thus proceeds:

"Feeling with this great, this good, this pious protestant bishop, the writer cannot agree with those, who, in an intemperate zeal, have, as uncharitably, as absurdly, stated the church of Rome to be the anti-christian power. How can that church be called anti-christian which recites in her services the same creeds, the same prayers, and the same divine psalms, as the Church of England does? The writer is hurt whenever he notices so cruel a charge, from however high authority. With respect to the church service being in a language not understood by the common people, which custom has sometimes been stated to be grounded on a wish to preserve the people in ignorance, a more kind explanation might have been found in the affection of the Roman Catholics for the Latin language, as being, in a certain degree, a Catholic language. It should, moreover, be known that there are, for the accommodation of the humbler classes in society, in addition to the mass service and veipers in Latin, prayers in the Roman chapels in England, in the vulgar language of the country, and it should be considered that the whole is a matter, not of faith, but of discipline, which might be adapted to public feeling and edification.

"In the council which it is proposed should be called, this custom of the church service being in a language not understood by the common people, might be considered, and be consequently

abandoned. Other customs in the Roman church, might also be dispassionately reviewed, particularly the offering up of prayers for the dead; the consecrating of oil for anointing the sick; the burning of incense at the altar, and the mixing of the sacramental wine with water.

"If it shall appear on impartial inquiry into primitive usage among the first christians, that these customs did originally prevail in the christian church, and if the Roman Catholic could not conscientiously surrender them, there might not appear to the liberal Protestant, who is desirous of peace, any solid objection to them. For, though they should not be ordered in the Holy Scriptures, they are not forbidden; and, if they were customs which were adhered to by the earliest Christians, and which have thence derived a sanctity in the eye of the Roman Catholic, they might be retained in charity, and in perfect freedom from superstition. This is, indeed, the very principle on which it is proposed that the Great Council should be called;—namely, to ascertain what were the opinions and practices of the first pious Christians, and then, even though there should be in the Church of Rome some opinions or customs unrecommended, in the Scriptures, still, if they be of primitive authority, and not virtually forbidden, to consider whether the Protestant would not act as wisely as christianity, by ceasing his opposition to them, and so assuming a becoming portion of that spirit by which the Apostle became all things to all men that he might save some." p. 81—82.

Our readers, perhaps, are by this time pretty well acquainted with the extent of Mr. Wix's charity, and most probably have perceived something of the indifference he manifests to the reformation. An alliance must be made with Rome at any rate as a matter of policy; but as there is a mountain in the way, he adopts the old expedient; if the mountain will not come to him, why then, he must go to the mountain. And this alliance is to rouse us from the apathy and indifference about religious sentiment which we are falling into through the malignant influence of the Bible Society. As Protestants, we are to give up all the peculiarities and trophies of the Reformation, and become indifferent to them. Yea, to embrace the very errors and improprieties against which we protest, in order to rouse ourselves from our indifference. This is logic worthy the Vicar of St. Bartholomew the Less!

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On Protestant Nonconformity. By Josiah Conder.

(Concluded from page 601.)

In our last article upon this work we took leave of Mr. Conder, at the close of chapter ii. of the second book, "on the law of admission." After viewing the several tests adopted by the church of England as terms of communion, and

showing their inexpediency, he proceeds in chapter iii. to treat of "the constitution of christian churches." This title by no means clearly designates the contents of the chapter; the principal part of which is occupied in exhibiting the agency by which christianity was first established, the corruptions of the primitive churches by worldly policy, the essential distinction between the design of christianity and political relations, and between church authority and political power; in defining the nature of ministerial authority, and in exhibiting those views of ecclesiastical orders, and officers, which the author, in common with most nonconformists, believes to be scriptural. The fourth and last chapter of this book is entitled, "on discipline." There is here much interesting and important matter, but it is not always to the point. We do not come readily to the subject of the chapter. Yet we have no reason to complain when once the author enters upon his theme; he handles this delicate branch of his undertaking with considerable precision and force of mind. We could, however, wish that he had abridged his introductory sections; two or three of which might be advantageously omitted.

The general title of Book III. is "on the rites and services of the church." Chapter i. commences with the "rule of public worship." After maintaining the sufficiency of revelation for all the ends of christian worship, he exposes the doctrine of an *authorized* interpreter; and shows at great length, and with considerable success, the absurdity of such a claim by a church which boasts of being founded on the reformation. Chapter ii. is—"on the nature of christian ordinances;" in which he enters at great length into most of the questions relating to public prayers, baptism, and the Lord's supper. This is the largest chapter in the whole work, and displays an extensive and intimate acquaintance with the subjects of which it treats. It is replete with good sense and good feeling. It seems to be the laudable aim of the author here, to rescue the ordinances of christianity from the carnal and degraded notions which have been associated with them; and which are maintained in the *opus operatum* of the Romish church, and the not less Romish doctrine of baptismal regeneration, legitimate priesthood, &c. &c. of the English establishment. Truly excellent as is every part of this chapter, upon the whole of which we feel confident the author has bestowed no ordinary pains, we must be permitted to say, that, in our opinion, it is much too long and minute, if not for the subjects, yet

for the other parts of the work. It swells beyond the principles of nonconformity, and becomes rather too theological.

We now hasten onward to the Fourth Book, "on ecclesiastical establishments." In the introductory part of this book, the author takes occasion to defend dissenters against the unjust charge of bad consequences resulting from their opinions. A base insinuation has lately been brought against them by the *Quarterly Review*, that they "are but half Englishmen," because they are discontented with the church, which is "vitaly and inseparably connected with the state." Mr. Conder says:

"To this assertion, (for it is nothing more,) considered as a charge against themselves, it might seem a sufficient reply, that had they but the alternative of being either half Englishmen or half Christians, they would prefer to deserve the former appellation. Satisfied that it is in all cases right to obey God rather than man, they would only have to confess, in the words of the Apostle, when accused of sedition, that, 'after the way which others call heresy, so worship they the God of their fathers, believing all things which are written in the law and the prophets, and having hope toward God.' But as men who love their country, they are interested in repelling a charge, which, were it true, would reflect discredit only on the intolerant character of the national institutions. If, in order to be quite an Englishman, it were necessary to approve of every thing in the institutions of our country, it would follow that there was a time when Protestants at large were undeserving of that appellation,—when all but papists were 'half Englishmen.' Such assertions as these may justly lay claim to be pronounced *oracular*: they are equivocal; in their obvious meaning, they are untrue; in any other sense, they are unmeaning." p. 492, 493.

To this passage the author appends the following spirited and pertinent note:

"'It was a malicious artifice,' remarks the author of *Meisus Inquirendum*, 'of Julian the Apostate, to erect the images of the heathen gods in the Forum, near his own station, reducing hereby the christians to this dilemma, either to seem to worship the images, while they revered his statue, or condemn their Sovereign, by refusing to bow before the images. Into the same straits would the masters of ceremonies bring us; that either our loyalty must argue us into a conformity to their intention, or nonconformity shall be an interpretative contempt of authority. Thus it has ever been a successful policy to twist their own concerns with those of majesty and royalty, that they may not be separated. And when they have laid up their little knacks among the sacred *καμαηλια*, in his Majesty's jewel-house, to touch one ceremony, is to steal the crown.'" p. 501.

In section iii. of this book, we come to the main question upon which the

whole controversy turns, and which at once exhibits the feeble and questionable foundation of all *politically* established churches; i. e. the right of the magistrate to select and endow a particular form of religious profession, and even a particular profession of Christianity. This is very properly viewed as a previous question to the general discussion on the nature and tendency of establishments. After some preliminary remarks on the term "right," in which the author clearly shows that what the magistrate may have a political or constitutional right to do, may, nevertheless, be naturally and morally wrong, he comes fearlessly up to the frowning battlement, which Milner, in his Church History, has, with so much care and anxiety, constructed around, what we may not unfitly denominate, those human suburbs to the divine city of the church, which are not within the impregnable bulwark of scriptural authority. The ecclesiastical advocate, with his usual want of philosophical precision, says; "has not every state a right to ordain what it judges conducive to its preservation, and the good of society?" Mr. Conder here considers it necessary to determine the import of these vague terms, and to inquire what are the limitations to *political right*; or how far the right to make laws upon religion can be justly claimed by the magistrate; or, if conceded, at what point it must be limited. Undoubtedly, no state can have a right to do all that it may happen to have the power to do. Upon this ground he shows, that to the standard of political right there is a previous, a higher, and a more solemn one, of MORAL RIGHT; and, therefore, we ought first of all to determine, whether it can be morally right for the civil magistrate, as such, to usurp any degree of spiritual authority over any human being; whether it be *executive* or that which he conceives already to exist in the divine law, or *legislative* in virtue of its being a legitimate branch of his official duties.

Milner had proceeded even a step beyond the assertion of the right of the magistrate in such a case; he affirms, with little hesitation, and utterly without any generalizing principle in his mind to sustain him, that it is his duty to do so: "they must do so, if they regard the temporal good of their subjects." There has always appeared to us nearly as much imbecility, as there is obscurity, about the learned historian's views on this subject. In attempting, what his more sagacious predecessors, in that time deemed impolitic;—to reduce the defence of establishments to abstract and general principles, he has inadvertently betrayed his cause. He

wrote either as if he thought no considerations lay deeper than those he has named; or as if they were primary principles, which could not be denied by any good Christians; or were so simple and self-evident as to need no qualification, and no proof. Certainly his cause derives, with the superficial and unreflecting, ample support from the delightful ambiguity of the terms *right* and *duty*;—terms which, as Mr. Conder argues, require the utmost caution in their application to the case of civil rulers; for perhaps few terms, in any language, have been more mistaken and abused. Upon the general principle involved in Milner's defence of establishments, Mr. Conder shows that the same right and duty must attach to all civil rulers, in all countries and ages: the principle, therefore, must go the length of justifying the subversion of Christianity, and the establishment of any other religion in its place, whenever the legislature might deem such a change advantageous. The principle fairly and fully extends to the justification of every existing established religion in the world, and, therefore, at one and the same time, pledges the truth, and enforces the claims, of all these opposing systems. After showing that Milner's argument for the English establishment, must be founded on the principle which will defend alike Pagan and Mahomedan establishments, Mr. Conder says;—

"But how stands the case as to countries where Christianity has not been rejected, yet where the civil magistrate does not happen to have formed a very correct notion respecting the nature of the true religion? Is the Roman Catholic religion a true religion, or is it a false one? If it be considered in the former light, then, 'the supreme power has,' on the principle contended for, 'a right to establish it by positive institutions, and to secure public respect to those institutions by penal laws.' It is the duty of Roman Catholic governors to establish it,—their duty, *because it is the true religion*. Yet how it can be right for the King of Spain to establish popery, and for the King of England to establish protestantism, it would be difficult satisfactorily to explain. If, however, the Roman Catholic religion is admitted to be a false religion, and its establishment is contemplated in its just light, as a portentous evil, we are then reduced to this most philosophical conclusion: that the Protestant religion being the only true one, Protestant rulers have the exclusive prerogative, and are exclusively under the obligation, of establishing their own religion as the religion of the state!" p. 300.

Both Milner and Scott seem to have had some rather shrewd startling forebodings about this application of their defences; and, therefore, they were not a little anxious to restrict the principle, in its application, to the only true religion, by saying, with astonishing sim-

plicity, "nothing can justify the magistrate in establishing a false religion." No: true; not knowingly; but if he is to establish any, he must first settle which is true; and the principle under consideration must imply that right in him; and then, when he knows what is true, (true to him,) is he in all cases to establish it? If this is conceded, then the principle is chargeable with all the alleged consequences; if it is not conceded, then he cannot establish any, for he cannot judge which is true, or he must establish one against his convictions, or he must establish one selected by another choice, and not by his own;—and in whom would these learned advocates for establishment, recognize this right? Having reduced the argument to the necessity of assuming that the protestant religion is the only true one; and that, according to the admission of these advocates, the magistrate's duty to establish religion applies only to this one; Mr. Conder exhibits the glaring absurdity of placing the basis of a political duty, so awful as that of choosing and establishing a religion for a whole people, on no other ground, than the rectitude of the human judgment.

"We do not ask, by what infallible guidance the rulers of a Protestant country have ascertained the fact, that their religion is the true one, because we are ready to concede that this is its real character; but still, although Protestants, there is room for their happening not to form a right, that is to say, a scriptural judgment concerning the religion which they profess. Can their duty be suspended on an antecedent condition of so doubtful a nature, as the rectitude of the human judgment? If not, what is its basis? It is not an obligation which originates in the natural relations of society, since, as we have seen, it does not apply to all who stand in the same relation of rulers to the governed. Is it a revealed duty? The New Testament contains no direction or command on which it can be founded. The sacred writers abstain altogether from discussions relating to the politics of states, every where teaching us, that the kingdom of Christ 'is not of this world.'" p. 407.

We do not think that in exploding the arguments both of Milner and Scott, enough is said to bring the utter folly and absurdity of their principles revoltingly before the apprehension of the reader. For as both these gentlemen justify the establishment of a particular church, only in the case of its being the true religion, (that is, true to them,) and do not admit the principle when applied to false religions, they ought to have been driven back with all the omnipotence of truth, until every vestige of defence should be utterly swept away, and themselves made to feel, that an act of annihilation was passing upon the very ground on which they stood. It

is true Mr. Conder subsequently shows, that the supposed right and duty of the magistrate inevitably involve a previous determination, which is the true religion, and, therefore, suppose him invested with that authority: but it was just at the point to which he had brought his reasoning, as above exhibited, that a strong and well compacted body of argument might have been made to press down at once along the whole line of his opponents' reasoning, with a power that nothing could have resisted. We wish that, instead of turning his attention just then to Paley, he had crowned his own previous able reasoning against Milner, by showing that he had actually done nothing, in a philosophical view, for the defence of establishments, while he had yet left undetermined whoso should authoritatively decide, which is the only true religion, and the only true sect of this only true religion; whether the ruler for the people, or the people for the ruler, or a part of the people for the whole, or every one for himself. Each one of these branches of the grand dilemma might have been made to press upon his adversaries; and a sublime destruction of their reasoning effected, which might have left them nothing to hope, and the reader nothing to wish, and the author himself nothing more to attempt. If any religion is to be established, some act of authoritative decision must be passed, and if the necessity and lawfulness of such an authoritative act is admitted in any case, it must be in every case, and nothing more than this is demanded, or has ever been claimed, any where, or at any time;—and what is this claim but an assumption of the same infallibility as is claimed by the pope? The only difference which exists is, that in our Protestant establishment it is assumed by the civil magistrate, but in the Church of Rome it is vested in the ECCLESIASTICS: who have, *primâ facie*, a better title, on the score of their official character, to such an authority. It is not a little extraordinary that the advocates for establishments never perceive these consequences, which one would suppose they might have detected without any miraculous share of acuteness and comprehension.—Yet, both Milner and Scott, with various others who have been thoroughly awake to the spiritual nature of religion, have justified their conformity to these principles,—principles, indeed, which they have endeavoured to guard from the perilous consequences which attach to them, but principles, which, we hesitate not to say, can never be held by any thing like fair and logical argument.

Mr. Conder next proceeds to meet the views of Paley.

"The authority of a church establishment," remarks the intelligent writer just named, "is founded on its utility: and whenever, upon this principle, we deliberate concerning the form, propriety, or comparative excellency of different establishments, the single view under which we ought to consider any of them, is, that of a *scheme of instruction*; the single end we ought to propose by them, is, the *preservation and communication* of religious knowledge. Every other idea and every other end, that have been mixed with this, as the making of the church an engine, or even an ally of the state; converting it into the means of strengthening or diffusing influence, or regarding it as a support of regal, in opposition to popular forms of government; have served only to debase the institution, and to introduce into it numerous corruptions and abuses." Three things are, according to the author's hypothesis, comprehended in the notion of a religious establishment: "a clergy, or an order of men secluded from other professions, to attend upon the services of religion; a legal provision for the maintenance of the clergy; and the confining of that provision to the teachers of a particular sect of christianity." p. 510, 511.

He first remarks that "this philosophical view of an establishment is widely different from the real aspect of existing institutions." He, therefore, considers this as a mere hypothesis, and proceeds to analyse it accordingly.

"According even to his notion of an ecclesiastical establishment, the following circumstances appear to be necessarily involved in the scheme: *first*, the authoritative decision of the state with regard to certain religious opinions, as the truest, if not the only true; *secondly*, a bounty upon the propagation of belief in those opinions; *thirdly*, a compulsive obligation laid upon all the subjects of the state, to contribute to the propagation of these opinions; *fourthly*, the placing of the right of spiritual instruction at the disposal of the proprietors of the soil; and, *fifthly*, the virtual punishment of dissenters."

p. 512.

The author here advances to a discussion which ought in part to have been introduced against Milner. Upon the first principle here involved,—the right of the magistrate to determine which is the *truest*, or the *only true* religion, Mr. Conder writes with admirable ability, and with triumphant success. In the following passage, he very adroitly reduces this branch of the theory to the evident absurdity to which it leads.

"Although the question of right has already been disposed of, Dr. Paley's definition of the terms employed in the above position, deserves to be adverted to. Its being right, implies, according to his own explanation, that it is 'consistent with the divine will,' for the magistrate to ordain, what the subject is under an obligation, originating also in the divine will, to disobey! This assuredly looks like charging a necessary contradiction upon the dictates of the

divine will. It is true, that this diversity may be referred to 'opposite apprehensions' of duty, but the objection is not thereby removed, since the obligation to act upon those apprehensions, even though they should be erroneous, is admitted. It follows, then, that the magistrate acts consistently with the divine will, in punishing men for discharging the obligations they are under to act according to their apprehensions of duty,—that is, in punishing them for their obedience to the laws of God. Such is the labyrinth of absurdities into which the notion of general expediency has misled this ingenious advocate for establishments!" p. 519.

He very ably argues, that no endowment of a particular church can take place, without an authoritative judgment on its truth; and this decision, he has demonstrated, is inimical to the rights of conscience, and is, therefore, morally wrong. It must be evident to every reader, how almost impossible it is to give any thing like an abstract of an author's reasoning on such a subject. We feel it necessary to say this, because we are perfectly aware, that there are many important remarks, by which an argument may be fortified and guarded, and rendered more satisfactory, which cannot be compressed into so brief an analysis, as we are compelled to give. We admire, almost without any exception, all that he has written on this branch of his subject. His extracts and references are often greatly in point, and tell admirably, but none in the book more so than a long note from Bishop Hoadley, at p. 525, on the pernicious effects of *authority*. We regret that our limits will not admit its insertion.

The author goes on to examine the other principles involved in Paley's hypothesis. He considers an establishment as a *bounty* upon a particular species of religious instruction. He here completely overthrows the archdeacon's hypothesis, by showing that the bounty is ineffectual to secure a supply; that it is not a premium upon talent, but a lure to indifference and idleness; that it is ineffectual as to the quality of service; and then, that this bounty is inimical to the spirit of christianity, which is a system of religious motives, whereas the whole system advocated depends, in this view, on the principle of self-interest. After exhibiting the spiritual nature of these motives and impulses which should act on the minds of christian ministers, he says;

"Contrast with this representation the language of the advocates for establishments. Examine the motives which the inducements attached to that scheme call into action, and their bearings upon the ministerial character. Judge of the nature of that faith, of the efficiency of that teaching, which are produced by the bounty of the state; judge of them by their

fruits. Compare the principle of sowing many seeds to raise one flower, with that on which the founders of christianity proceeded; and bring to the same test, the political expedients of subordinating the teachers of religion, by the hope of preferment, to the interests of the sovereign, of bribing their indolence by rendering them independent of those who are alone interested in their exertions, and of thus alluring men of talent to take up a profession which they would otherwise despise. Finally, contemplate, in all the length and breadth of its operation, this plan for identifying the once irreconcilable interests of God and the world, the praise of men, and the reward of heaven, extending through all the gradations of society, from him who receives for being a minister of Christ, his twenty-thousand pounds a year, down to the poor artisan or dealer of the country village, whose scanty maintenance hangs on his keeping to his church. Who can but admire the perfection of the mechanism, the harmony of the scheme? How can that establishment be any other than the palladium of true religion in the country in which it exists, which employs in its promotion every motive that has respect to the fears and hopes and interests of this present world, compelline men, though not exactly in the scriptural import of the words,—compelling them 'to come in!' " p. 546, 547.

He then views establishments as a tax; and notices the objections on the ground of conscience, on the ground of its unequal operation, and on that of its application. Establishments are next considered, as, in effect, placing the religious instruction of the people at the disposal of the proprietors of the soil, or as a system of patronage.

The fifth and last objection which the author names, is, that an establishment includes a virtual punishment of dissenters. Here he examines the nature and origin of the test-law; and shows, that whatever was the primitive intention of its promoters, it has unquestionably been attended with penal consequences; that nonconformity, though no crime, is treated as such by the patrons of establishments, and *this in ENGLAND too!* In section ii, he pleads that establishments oppose the free exercise of the christian ministry, and *impe the final triumph of christianity.* The following passage, we admit, is deeply severe; but it is the holy and wholesome severity of truth, in every sentence, and in every word; and surely in every pious mind it ought to prove a consuming fire to every shred of affection for political establishments, and secular alliances of christianity.

"On the continent, in the very birth place of the reformation, the decay of religion has strikingly kept pace with the decline of the spirit of liberty. And to what is England, under Providence, indebted, for the preservation of her religious privileges? To what does she owe her

present distinguished elevation as the depository of the christian faith,—the evangelist of nations? What has kept alive within this insulated corner of civilized Europe, the spirit of the reformation, and made our country the centre of the moral world? Our establishment? No; our liberties, liberties reluctantly wrung from protestant tyranny, by the despised puritans; liberties watered by the tears and fertilized by the blood of those whom the rulers of the establishment rejected and persecuted; liberties, for the perpetuation of which the country is mainly indebted to the vital principle of dissent. The clergy opposed the reformation itself; they opposed the toleration; they opposed the comprehension; they opposed King William in all the measures which he attempted for the extension of religious liberty; they have opposed every subsequent act of relief to the conscientious dissident. They oppose the Bible Society; they oppose missionary exertions; they opposed, till shamed and alarmed into the adoption of a specious plan of counter-acting policy, the education of the poor. And why have they opposed them, but because all these measures are felt to be directly hostile to the tendencies and the interests of an ecclesiastical establishment? The circulation of the Bible endangers the church; religious knowledge endangers it; religious freedom endangers it; civil freedom endangers it! Is there no ground for the suspicion that there are many, even now, who, but for the restraints of the laws, would exult in reviving the Sacheverell war-cry, as the signal of a fresh crusade against religious liberty, and in consigning the nation again to the ghostly keeping of a vicarious priesthood? With fondness they are heard invoking the shades of the Stuarts; nay, some are even turning to Mother Rome herself with filial yearnings, and longing to be reconciled." p. 663, 665.

We have now gone through our hasty analysis of this interesting publication; and, notwithstanding the few strictures we have felt constrained to make on the arrangement and execution of some of its parts, we can, with great pleasure, commend it to the perusal of our readers, and especially to young ministers. It ought, indeed, to be in the hands of every dissenter. It embodies more information and more sound argumentation upon nonconformity, than is to be found any where, within the same compass. Some parts of the work, and we should particularly name the examination and refutation of Dr. Paley's hypothesis, are executed with unusual felicity, and with a power which must make itself felt on every candid and well constituted mind. The author has filled up most parts of his plan well, and has preserved throughout a spirit which does him great credit, and will contribute to recommend the good cause in which he is engaged. Nought is set down in malice. We, however, think his plan too comprehensive and minute.

He has attempted too much; and, in endeavouring to embrace every thing, he sometimes treats the most profound and interesting branches of his subject superficially, or in such a way as to make us conscious he could have done it much better. His last book, however, and the first chapter of the second, do him infinite honour, and if he had written no more, these would have been an important service to the cause of

truth, and of primitive christianity, and would have established his claim to the thanks of every sound protestant. The style throughout is good, and uniformly graceful in its flow, though occasionally verbose and weak, through want of condensation. We must be permitted to take leave of the work with a pressing recommendation to all our readers to peruse it for themselves.

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editor, at the Publisher's.

Present State of DISSENTERS in BUCKINGHAMSHIRE; with some Historical Notices.

BUCKINGHAMSHIRE.

NORTHERN DIVISION.

(Continued from page 612.)

THE present state of this large and populous part of the county is such as to excite the anxious desires, the hopes, the prayers, and the exertions of every christian philanthropist. While there is but little of the light of the gospel within the pale of the establishment, several dissenting places, which owe their origin to the piety and zeal of the nonconformists, appear also to have declined, and to be at present scarcely able to support an existence; but on the other hand, it is consolatory to observe, that new places are opening in spots long immersed in almost midnight darkness; and that, by the exertions of the North Bucks Independent Association, there is an attention to the spiritual wants of the district.

We shall commence our narration with an account of one of the most ancient and most flourishing places in the county.

NEWPORT PAGNELL.—An Independent church and congregation of considerable standing. The history of this church can be traced with accuracy from the times of the nonconformists. Its founder appears to have been the Rev. JOHN GIBBS, who was vicar during the protectorate of Oliver Cromwell, and was ejected before the passing the act of uniformity, for refusing to admit the whole parish to the Lord's table. Among those to whom Mr. Gibbs refused this solemn ordinance, was a notorious drunkard, who being nevertheless a man of considerable property, and influence, was the principal means of procuring his ejection.

At that time, Mr. Gibbs was possessed of an estate, consisting of two

houses; one of which fronted the street, and was inhabited by himself; and adjoining to it, behind the house, in a long yard, was a large barn, which had been formerly occupied as a quakers' meeting. Mr. Gibbs was followed by a considerable portion of his congregation to this building, where he commenced preaching the gospel as a nonconformist. The place was very conveniently situated for the escape of the congregation, when attacked by informers, having a door which opened into a bye-lane, that connected the High Street with Marsh End.

Some curious anecdotes are preserved of the expedients resorted to by a person of professional eminence, who wished to escape being committed to prison, for the crime of hearing Mr. Gibbs preach. He was compelled for a time to conceal himself in some of the out-offices belonging to his house, and from his concealment occasionally stole into the meeting, to hear the gospel; so precious was divine truth in those troublous times.

In his ministerial labours at Newport Pagnell, Mr. Gibbs was eminently useful. The records of the church at Bedford show, that about the year 1660 the Rev. Mr. Wheeler, a member of the church at Newport, was invited to succeed Mr. Gifford, the first pastor of the congregational church at Bedford. Between these two churches, there appears to have been an intimate connexion. In the Bedford church-book, the name of Mr. Gibbs frequently occurs; and he is styled a Catabaptist, from the circumstance of his supposing, with some others of the time in which he lived, that the ordinance of baptism was only to be administered to converted Jews or Pagans. It is reported, that in some other opinions, of inferior importance, Mr. Gibbs was a little singular; but it is a curious circumstance,

and a proof of the high estimation in which he was held, that, whatever were his opinions, in the old deeds of the Baptist meeting-house at Olney, it is expressly directed, that no person shall be chosen pastor, who shall differ in his religious sentiments from the Rev. John Gibbs of Newport.

Mr. Gibbs, while he retained his church living, held a public disputation in the parish church of Newport Pagnell, with one Richard Carpenter, a concealed Papist, but who then disputed as an Independent; of whose singularities an interesting account may be found in Granger's Biographical History of England, Vol. II. p. 20; and Vol. III. pp. 345, 346. A pretended account of this disputation was published by Carpenter, who claimed a triumph, in a book, the title of which, in quaintness, agrees with the book itself. It begins as follows: "*The Anabaptist washt, and washt, and shrunk in the washing,*" &c.

Mr. Gibbs died in 1699, at the age of seventy-two; and was buried near the south door of the chancel of Newport church, where stands a tomb erected to his memory, and describing him, in a Latin inscription, to have been a man of a well cultivated mind, wonderful memory, acute judgment, and great learning, as well as eminent piety, and great integrity, and a fervent preacher, both to saints and sinners. He preached and published a funeral sermon for a Mr. Maxwell, who was brought up to the ministry under him; and who afterwards died while a student at Harvard College, in Cambridge, New England.

Some time before Mr. Gibbs's death, as is generally believed, perhaps about the year 1689, when the Toleration Act gave liberty to dissenters, to worship God according to the dictates of their consciences, the old barn, which was first used as a place of worship, was forsaken, and a new meeting house erected. This latter building, which joined the barn, measured, on the outside, forty feet square, and had one gallery in the front, four seats deep. Those who raised its walls, having fresh in their recollections the persecutions they had endured for conscience' sake, left, in the wall of the back front, exactly behind the pulpit, an opening for a door, which was probably intended as a way* by which the minister might

make his escape, in case of the appearance of informers.

Mr. Gibbs was succeeded in the pastoral charge by the Rev. THOMAS TINGEY, who was educated for the ministry, under the Rev. Thomas Goodwin, of Pinner, in Middlesex, and came to Newport about the year 1699. He did not reside there more than ten years; but, undertaking the charge of a church at Northampton, the same over which the celebrated Dr. Doddridge afterwards presided, he quitted Newport. He is stated to have been a pious, diligent, zealous, and orthodox preacher.

The Rev. JOHN HUNT, of Northampton, succeeded Mr. Tingeby, or, rather, exchanged with him, Mr. Tingeby taking Mr. Hunt's church in Northampton, in October, 1709. At this time a church-covenant was drawn up, and is the first article in the church book. It is as follows: "*We, whose names are underwritten, having given up ourselves to the Lord, do solemnly promise, in the presence of God, to walk together in communion in all the ordinances of God, according to the light we have received, shewing all dutiful respect to our pastor, and brotherly love to each other; and to submit ourselves to all such censures of the church as shall be agreeable to the word of God; and all these we will continue to do as God shall enable us.*" This covenant has ever since been signed and assented to by the members of the church upon their admission.

During Mr. Hunt's ministry, a Mr. Richard Freeman, a member of the church, was ordained the first pastor over a newly-formed church at Gamlingay, in Huntingdonshire.

On the 14th of July, 1714, an association of ministers was held at Mr. Hunt's meeting, when the Rev. Dr. Cumming, at that time of Cambridge, and afterwards minister of the Scots church, London Wall, preached a sermon on the corruption and defection of the times, as to matters of religion. It will be recollected, that this was a period of general alarm to protestant dissenters, in consequence of the passing of the Schism Bill, by which they were to have been restrained from educating their own children, and were exposed to much violence and outrage, which their enemies were preparing to inflict on them, had the Queen lived.

Mr. Hunt wrote and published several books, of which the following is a list: Saint's Treasury, 1704; Dissenters no Schismatics; Hymns and Spiritual Songs, 1715; Infants' Faith and Right to Baptism, 1704; A Question briefly handled, 1704; Doctrine of God's Decrees, 1726; *Vindiciæ Veræ Pietatis*,

* Contrivances of this kind were very frequent in these perilous times. It is reported, that in a meeting-house at Bristol, the minister used to address his congregation through an aperture in the ceiling, above which his person was concealed.

or Evangelical Sanctification stated and vindicated, 1719. The two last articles refer to the Supralapsarian controversy in which he engaged.

In 1725, Mr. Hunt removed to Tunstead in Norfolk, and was succeeded at Newport by his son, the Rev. WILLIAM HUNT, who was ordained September the 15th, 1725, by Dr. Earle, Dr. Calamy, and the Rev. John Troughton; and in the same year two side-galleries were added to the place of worship. Mr. William Hunt left Newport Pagnell, in August, 1738, to take charge of a church at Hackney, which had previously been under the care of the Rev. Matthew Henry. Dr. Doddridge maintained a strong friendship for him, which originated in a singular instance of benevolence on his part, that took place in their youth. Mr. Doddridge, while a student, having occasion to perform a journey, was overtaken with bad weather, and being in the town of Newport, called upon young Mr. Hunt, at his father's house. Young Hunt benevolently offered him the loan of a great coat. His mother, calling him aside, reproved him for putting such confidence in a stranger, as Doddridge then was; upon which young Hunt replied; "I am sure he is a gentleman and a scholar." Young Doddridge overheard this, and never forgot it; and of how great value his friendship afterwards was to the dissenting community at Newport, the following anecdote will show. About the time of Mr. Hunt's removal, a circumstance occurred, which, had it not been for the exertions of Dr. Doddridge, would probably have been fatal to the dissenting interest there. The meeting-house had been erected on an estate which was the property of one of the principal people in the congregation, and no conveyance of the ground on which it stood had ever been made to proper trustees; the owner of the estate becoming a bankrupt, it was in consequence seized by the creditors. Dr. Doddridge generously came forward, and purchased the meeting of them, and conveyed it to trustees; and, by his zeal and influence exerted in its favour, the purchase-money was all soon afterwards raised, and the debt cleared off.

The Rev. HUMPHREY GAINSBOROUGH was called to the pastoral office, on the 20th of October, 1745, and quitted Newport Pagnell for Henley upon Thames, in 1747. He was a man of great science in mechanics, and, among other proofs of it, he invented a very curious ann-dial, which is deposited in the British Museum; and which, it is said, will point the time to a second,

in every part of the globe. He was the author of many other inventions, which have since been introduced into general use. Considerable preferment was offered to him in the established church, but nothing could prevail on him to conform, while his conscience disapproved of the terms. During the two years succeeding to the removal of Mr. Gainsborough, viz. from 1747 to 1749, the Rev. Mr. AFFLECK, and the Rev. DAVID FORDYCE, supplied the pulpit. It is uncertain which of these two gentlemen was Mr. Gainsborough's immediate successor. Of Mr. Fordyce, who obtained considerable celebrity as an elegant and learned writer, some account is preserved. He was born at Aberdeen, in 1711; and, after receiving the early part of his education at the grammar school there, he was, at the age of thirteen, entered in the Greek class at Marischal College; and in 1728, obtained the degree of M. A. He became a professor of moral philosophy in the same college in 1742. He was originally designed for the ministry; to prepare himself for which was, for a course of years, the whole purpose of his studies. How well he was qualified for this work, appears from his *Theodosius*, a dialogue concerning the art of preaching. From Aberdeen, Mr. Fordyce came to Newport, which latter place he left some time previous to 1750, and went abroad with an intent to travel. After a successful tour through several parts of Europe, he was unfortunately cast away in a storm on the coast of Holland, in the forty-first year of his age. Besides *Theodosius*, he wrote *Dialogues on Education*, and a *Treatise on Moral Philosophy*, published in the Preceptor. He was brother to the celebrated Dr. James Fordyce, the author of the *Sermons to Young Women*, which have been translated into several European languages.

In 1749, the Rev. JAMES BELSHAM undertook the pastoral charge of the church at Newport; but, continuing to reside at Bedford, a distance of thirteen miles, his absence from his flock, and his want of popular talents, although he was a man of uncommon learning, occasioned a considerable decrease in the congregation; so that at Michaelmas, 1763, when Mr. Belsham resigned, the number of persons in church-fellowship amounted only to *fourteen*.

The pulpit was after this time supplied by the Rev. WILLIAM MULL, who had been a student at the academy at Daventry, then under the direction of Dr. Ashworth. In June, 1764, Mr. Bull came to reside at Newport, and on the

11th of October following was ordained pastor of the church.

Under Mr. Bull, it pleased God considerably to increase both the church and congregation; and on the 23rd of October, 1800, his son, THOMAS PALMER BULL, was ordained co-pastor

with his father; who, dying in 1813, Mr. Bull, jun. succeeded him, and is now the pastor of the church and congregation. The meeting-house was rebuilt in 1805.

(To be continued in the January Number.)

II. MISCELLANEOUS.

Merchant Seaman's Bible Society.

THE Merchant Seaman's Bible Society, established in January last, is, we are happy to learn, in full activity; and the measures adopted by its conductors are so prompt and suitable, that we may reasonably hope for the most valuable results among our valiant and generous, but long-neglected, naval defenders. For several months the appointed agents of the Society have gone on board all the outward bound merchant ships, when clearing from Gravesend. Inquiries are made what supply of the Holy Scriptures the several vessels already possess: if that be found deficient, the crews are invited to purchase copies at a reduced rate; and if, through poverty, or any other cause, that be not done, sufficient Bibles and Testaments for their use during the voyage are gratuitously presented. An exact record is kept of these supplies; and many gratifying opportunities have already occurred, on the return of the vessels, of inquiring after the use which has been made of the precious treasure, and of ascertaining the benefits which have arisen from it.

Upwards of one thousand two hundred vessels have been thus supplied with the word of God: these vessels were navigated by more than sixteen thousand seamen, of whom more than thirteen thousand were able to read. One thousand three hundred Bibles, and two thousand seven hundred and eighty-five Testaments, were gratuitously bestowed: and two hundred and seventy-five Bibles, and one hundred and twenty-six Testaments, were purchased. Besides this supply, no considerable number of Bibles and Testaments were found on board several of the vessels, and which were either placed there by pious owners for the use of their servants, or were the private property of the seamen. Thus, in the short space of eight months, one thousand two hundred vessels, bound to various parts of the world, and containing on board sixteen thousand seamen, have taken with them, for their instruction, almost six thousand Bibles and Testaments. These, it is reasonably hoped, will go far to supersede the worse than idle trash, by which these seamen were mostly accustomed to entertain themselves during their voyages; and, con-

fident as we are that the word of God will not return unto him void, we feel assured that exertions like those we have recorded will not fail of their desired success.

Calcutta Bible Society.

THE Seventh Report of this Society, just arrived, gives the following statement of editions of the Scriptures issued during the last year.

"An edition of the Armenian Bible, begun in 1813, has been completed, and likewise a quarto edition, of one thousand copies, of the Roman Malay Bible, for the use of the native Christians of Amboyna, and its dependencies. In that island, three thousand Malay Testaments have been distributed to the christian inhabitants, who manifested an eager solicitude to possess them. An edition of three thousand copies of a revised version of the Arabic Malay Testament has also been published; together with an edition of two thousand copies, in the Nagree character, of Martyn's Hindostanee Testament; by which edition of this excellent version, together with those which have preceded it in the Persian character, the New Testament is now rendered accessible to the natives of Hindostan, in the language and character with which they are familiar. Of a translation of the New Testament into Bengalee by Mr. Ellerton, five hundred copies of the Gospel of Matthew have been distributed, and an edition of two thousand copies of the Testament is in the press."

Bibles distributed in the Russian Army.

ACCORDING to the regulations of the late Field Marshal Prince Barclay de Tolly, each regiment was at first furnished with one Bible and twelve Testaments. The Bible was given to the chaplain of the regiment; and each of the twelve companies of which it is composed, received a Testament: and at stated times each company is assembled to hear the Testament read. Those also among the soldiers who are capable of reading, have opportunities of obtaining copies for themselves; but as the number of these is but small, the above regulations were thought most proper, in the first instance, for making the soldiers acquainted with the truth of the gospel.

Many of the officers have purchased Bibles for themselves, particularly in the French, German, and Slavonian languages. The amounts of subscriptions and donations already received from different regiments, is about ten thousand rubles.

African Colleges.

SEVERAL institutions have been formed in the United States of America for training African youths for missionaries, by instruction in classical learning and scientific knowledge. One at Philadelphia is called Augustine Hall, and the design is much promoted by circumstances. Through the benevolent exertions of pious persons of different denominations, and particularly of the Society of Friends, nearly all the slaves in this state have been liberated. There are five hundred children of colour in the school, and three congregations, the ministers of whom are all men of colour, and very zealous in the promotion of this object.

The synod of New York and New Jersey have also established an African school for the same object; and among the directors, we observe the names of Doctors Richards, Griffin, and Romeyn.

A third society of the same kind has been formed in New England: and the preachers thus educated are intended to be sent as missionaries to the negroes and other inhabitants of Africa.

Instruction of the Deaf and Dumb.

THE following is from an American publication. We have seen several letters from persons who were deaf and dumb, but we do not recollect one which discovers so much coherency as the following.

Hartford, August 1, 1818.

"My dear Parents;—I received a letter from you, and it gave me much pleasure. I am still well, but very weak. When you write to me, tell me what I shall do when I leave the Asylum. I love you very much. We learn morning and afternoon, and improve by degrees. I begin to have an idea of the creation of the world; of God, and of Jesus Christ. Mr. Clere gives me religious knowledge every Saturday. He tells me about Adam and Eve, Cain and Abel, the Deluge, Noah, the Tower of Babel, Abraham, Isaac, and Jacob; Joseph, Moses, Saul, David, Solomon, and Joshua; the birth, childhood, miracles, death, and resurrection of Jesus Christ. We have had many deaf and dumb. We are forty seven pupils, twenty-five males, and twenty-two females. How do you do? I love my little sister very much. Will you tell

her to write to me soon. I believe you are in good health. I am very glad to write to you, and hope you will answer me. I learn well, and always think of you. We had hot weather during many days. There were some sick deaf and dumb in the Asylum; but, thanks to God, they are all well now. I love Jesus Christ.

"I am, my dear Parents,

"Your affectionate Son,

"WILSON WHITTON, Junr."

"To Captain Wilson Witton."

African Schools for the Education of Black Children.

THE following extract on this subject, is from a letter written by a teacher to Colonel Schmaltz, Administrator at Senegal.

"The School of St. Louis, at Senegal, is in full activity: already twenty-five children, free slaves, negroes, or mulattoes, instruct each other mutually. The strictest order is preserved; they are under the conduct of one master, and there are prospects of speedy civilization. I can at least affirm, that all the children who attend the school of St. Louis, give proofs of strong memory, with judgment proportioned to the progress they have made in study, and I think two years will complete their elementary course. When that is finished, several among them will be capable of superintending similar establishments; at all events they will be more intelligent citizens, better agriculturists, and more expert workmen, than their forefathers.

"To give you an idea of the facility with which the young Africans learn, I shall state a fact. A black boy, not quite eleven years of age, learned the alphabet in two days. On the evening of the third day, he could pronounce the syllables of the second class; and in fifteen days could read the words without spelling. That boy has now been six months, can read well, knows the elements of grammar, and the four first rules of arithmetic.

"It is a curious fact, and creditable to the Africans, that many of the syllables, taken separately, had obscene meanings. The children refused to read, till I had struck out all the indecent syllables. This shows, that, notwithstanding their ignorance, the African children have a greater degree of modesty than many Europeans."

Rev. Mark Wilks's Resignation.

WE are concerned to hear that the Rev. Mark Wilks has been under the necessity of resigning his charge over the church and congregation at Old Broadstreet, in consequence of severe and

long continued indisposition, produced, there is every reason to believe, by his over exertion in the cause of religious and benevolent societies.

Deficiency of Instruction in the Villages of Great Britain.

WE have great pleasure in stating, that in consequence of some remarks upon this subject in the *Congregational Magazine*, some gentlemen are about to form themselves into a Committee, for the purpose of collecting, and laying before the public, information on the deplorably destitute state of numerous villages in this country in regard to religious instruction, and of devising some plan, by which the assistance of a benevolent public may be applied to remedy this evil. The most urgent appeals have been made to us from the country upon this subject, and we shall not be inattentive to them. When we think that sixty-five villages, for instance, of only one part of the county of Buckingham, remain unevangelised, containing, if estimated at only one hundred inhabitants in each village, a population of 6,500 souls, we feel we should not deserve the name of christians, if we delayed any longer to take this subject into consideration, and we shall gladly devote some of the columns of this Magazine, to the furtherance of any well digested plan, that has for its object to assist and stimulate our friends in various parts of the kingdom, to wipe away this stigma from our land. In the meanwhile, we shall be glad of information upon the subject, to be forwarded to the Publisher of this Miscellany; and we take leave of it for the present, by extracting from a letter of the secretary of an association in the country, the following little anecdote, which will doubtless make its own way to the sympathies of every benevolent heart.

"Riding one day over a particular district in North Devon, on looking behind me, I perceived a little girl running after me. Considering how often 'a word spoken in season' has been productive of great and good effects, I purposely slackened my pace, and allowed the little girl to overtake me. She appeared to be about twelve years old, her cheeks were painted with the bloom of health, and intelligence beamed in her eye. I immediately commenced a conversation with her, by asking her whether she could read." She replied, 'No.' Do not your master or mistress teach you to read? 'No Sir; I have a very hard master, and he beats me.' She added, moreover, that her master never read any thing but the newspaper, and then, holding it up in her hand, said,

she had been to the parson's for it. I asked her whether she ever prayed to God? She replied, 'No.' I endeavoured to convince her of the necessity of prayer; told her she was a sinner, and ought to pray to God for forgiveness; and concluded my remarks on this subject by asking her whether she knew what would become of her, if she lived and died without prayer? She replied, 'No Sir;' and then added, with a degree of concern depicted on her countenance, and with peculiar emphasis, '*I have no one to teach me.*' Here the necessity of her taking a different road, put an end to the conversation. With all the sprightliness of youth she bounded down the lane, and I soon lost sight of her. I proceeded on my way with my mind deeply affected. I cast my eyes over an extensive tract of country, and my heart was pained within me to think of the thousands who were perishing for lack of knowledge. '*I have no one to teach me,*' vibrated constantly in my ears, and thrilled through my soul. At one moment my thoughts were on the wing to pagan lands, where midnight darkness, as it respects divine things, so awfully prevails; but then again my thoughts returned to the land of my fathers; the land of Bibles, and of Missionary Societies; and I wept to think of the thousands and tens of thousands, who grew up, lived and died in ignorance, because they had 'no one to teach them.' The next day, returning by the same road, the sight of the spot, where I had parted with the little girl, renewed and increased the impression. I longed to see her again that I might make known to her the glad tidings of the gospel, but she was not there. I indulged the hope, that one day a Sunday school might be established in those parts, but then I grieved to think that ere this wish could be realised, the little girl, and many more, might have entered eternity without having '*any one to teach them.*'"

Cumberland and Carlisle Sunday School Union.

The first Annual Meeting of this Society was, pursuant to advertisement, holden on Tuesday evening, the 3d instant, at the Town Hall, in this city.

C. N. Wawn, Esq. was called to the chair; who, after introducing the object of the meeting with a few remarks, requested one of the secretaries to read the Report.

The Report was then read by the Rev. John Whitridge, which was adopted by the meeting, and agreed to be printed under the direction of the committee. It contained a mass of the most interesting information, and, as a local

history of sunday schools, it deserves well to be preserved.

It commenced with some general remarks on the deep attention which the cause of education is exciting in the present day; and that its friends in Cumberland had certainly felt the impulse of this remarkable age. The institution of Sunday Schools in this county, it was stated, is nearly coeval with their first establishment in any part of this kingdom, in 1785. After stating the rise of the "Cumberland and Carlisle Sunday School Union," and some particulars of its formation in October, 1817, the Report proceeded to specify the proceedings of the committee during the first year's exertions of that society, and communicated much pleasing intelligence respecting Sunday Schools in various parts of Cumberland. The following summary contains the present probable numbers of Sunday scholars as mentioned in each of the districts, into which the county was arranged:—

Carlisle.....	1840
Longtown	190
Brampton	285
Kirkoswald	105
Alston	420
Penrith	230
Wigton	481
Keswick	135
Cockermouth	985
Maryport.....	438
Workington.....	946
Whitehaven.....	1543
—	—
Total	7600

Great, however, as may appear this number, it was remarked that many populous villages were yet without these invaluable institutions. The Report, therefore, concluded with an animated appeal to the members of this Union in particular, and to the friends of the rising generation in general, for increased exertions in this sacred cause.

Nor must we omit to state, as the purport of one of the resolutions of the meeting, that in consequence of the "South West Cumberland Sunday School Society" being lately formed, the Cumberland and Carlisle Sunday School Union will henceforward be designated the *North East Cumberland Sunday School Society*. The best results may be anticipated, we hope, from the establishment of these two societies; professing, as they mutually do, "that it is their wish to maintain a friendly understanding and correspondence with each other, and zealously prosecute their designs until every town and village in this county possesses its Sunday School."

Deputation to Africa.

ON Monday morning, November the 9th, a public service was held at Orange Street Chapel, for the purpose of solemnly commending to the guidance and protection of the God of all grace, the Rev. John Campbell, and the Rev. Dr. Philip, in prospect of their immediate departure from this country, to visit the several missionary stations in Africa.

The Rev. W. Chapman, began the service by reading the scriptures and prayer. The Rev. John Townsend delivered a general introductory address. The Rev. Dr. Waugh, in his usually great, impressive, and affectionate manner, offered up the intercessory prayer; most solemnly and fervently commending the dear brethren, with Mrs. Philip and her two children, who are to accompany them, to the watchful care and blessing of the chief Shepherd, for their preservation, comfort, and success. Dr. Winter then addressed the deputies from the three first verses of the 13th chapter of the Acts, adverting, with much affection and faithfulness, to the greatness of the object of their deputation, the dangers they would have to face, the necessity and sufficiency of divine protection, the importance of watchfulness and prayer; concluding with an animating description of the joy with which, if spared and prospered, they would one day have to report at home the success with which their hazardous and laborious enterprises among the poor heathen had been crowned.

After this, Mr. Campbell and Dr. Philip successively, by a farewell address, in which the amiable but distinct character of each was admirably preserved, proceeded to take leave of the attentive assembly. The evident sincerity, and piety, and pathos, which breathed in every sentence they uttered, produced an effect indescribably interesting; while the affecting idea, that possibly the farewell they were delivering, might be final, drew tears of sympathy from every eye. The Rev. George Burder proceeded to state the general object of the deputation, and to report that Mr. and Mrs. Malt, who were appointed to join Mr. Mead, in the mission at Travancore, would sail with the deputies in the same ship; and, after affectionately and fervently commending them all to the same divine protection, concluded the service.

Death of Josiah Walley, Esq.

ON Tuesday, the 27th of October, died at Hackney, the day after his return from Tunbridge Wells, Josiah Walley, Esq. late a West India merchant.

At any time, but more especially at a time like the present, when so much mere bustle, pretension, and display, are manifested, society could but ill spare so truly useful and valuable a member; whose heart being fully set in him to do good, he silently and steadily engaged in the great work, as he had opportunity, regardless and unambitious of noisy fame, and indifferent to any applause but that of God, and his own conscience. The writer of this knew him for the last forty years, and must ever revere his character and his memory.

Death of Mr. James Billing.

OCTOBER 25, died at Brussels, while on a tour for the benefit of his health, Mr. James Billing, student of Hoxton Academy. His amiable disposition, fervent piety, and holy zeal, rendered him beloved by all who knew him; and by his removal his relatives have sustained an irreparable loss, while his fellow-students are called to mourn for a brother, who enjoyed more than a common share of their esteem, and the church of Christ is deprived of one, who bade fair to become a faithful and judicious minister of the New Testament.

This solemn and mysterious dispensation of Divine Providence was improved by his pastor, the Rev. Dr. Styles, in a sermon preached in the chapel adjoining the Academy, at the particular request of the Hoxton students, which is soon to be published, with the last sermon that the deceased ever delivered in this country, appended.

[We have received the following further and interesting account of this excellent young man.]

In the course of the last summer, his health became very delicate, and a complaint in his eyes prevented the prosecution of his studies. By the advice of his physician and friends, he took a journey to the continent, with a view to re-establish his declining health. On his road thither, he went to Brighton, where, at the request of his pastor, for whom he entertained the highest esteem, and who cherishes his memory with the fondest affection, he preached his first sermon, to the congregation and church of which he was a member. The text he selected was a very remarkable one; "He was but a youth." 1 Samuel, xvii. 42. His sermon on this occasion, as his pastor observed, was very interesting, energetic, and impressive. "The congregation dwelt with delight on his lips, and were ready to exclaim, on leaving the sanctuary, 'If the morning be so bright and fair, what will be the splendours of the meridian day.'" From Brighton, he proceeded

to Paris, where he preached three times with great acceptance; and from thence he went to Brussels: but here an irresistible, — an unerring hand arrested his progress: the third day after his arrival, he was laid on a sick bed, which proved eventually the bed of death. The first attack of the disorder was very sudden and alarming, threatening speedy dissolution. In this distressing state, he wrote to his sister a very affecting letter, descriptive of the feelings of his mind, and his situation. He very pathetically described himself as being in a foreign land without a single religious friend near to comfort and console him; and added, that the darkness and gloom of his mind seemed to add double weight to the affliction, and that the enemy of souls very much harassed him, and earnestly solicited an interest in her prayers. Immediately on the reception of this mournful intelligence, his brother and sister set off for Brussels, which they happily reached before his departure. The sight of them so much revived his drooping spirits, as to give them confident hopes that they might remove him to England, but this revival was illusive and temporary, and his brother was reluctantly compelled to leave him to the care of his sister and three other friends, and to bid him a final farewell. The parting scene was overwhelming, but the Lord supported him with divine strength, and after this time his mind became uniformly composed and tranquil. During his brother's stay with him, he often conversed with cheerful serenity on the subject of his removal, and the place of his interment, and remarked, that, "though he should be buried in a foreign land, it did not signify where the bones of a christian were laid." He arranged the few things he had to dispose of, and made out a list of books that he wished to be given to different persons; his papers he left to the disposal of his eldest sister, with permission to expunge what parts she thought proper, before they were perused by any one. Thus calmly did this dying saint contemplate the approach of the king of terrors. During his illness he partly wrote, and partly dictated, when his trembling hand, palsied by death, could no longer hold the pen, a most interesting and affecting letter to his mother, telling her that he should die in a foreign land, far from the bosom of his family and friends, but that the consolations of religion, even then, supported his mind, and that the truths he had been enabled faintly to preach to others, were now his solace and his stay.

(To be continued in the Supplement.)

TO THE PUBLIC.

THE circulation which this Journal has obtained, and the support it has hitherto received, are such as to encourage the conductors of it to prosecute their labours with augmented vigour, and to warrant the hope of a very extended sale of the Publication. They propose, therefore, to commence the new year with the addition of *Eight Pages of letter-press to the work, without any increase in the price.* The extracts also from the publications that are reviewed, will, to meet the wishes of several respectable friends, be printed in a larger type. Several other alterations, with a view to improvement, are in contemplation, and no labour or expense will be spared to render the work worthy of that extensive patronage to which it may now so confidently look forward.

The Editors are happy in being able to state, that a wide and interesting source of intelligence is opening to them both at home, and especially abroad; of which to the utmost extent they mean to avail themselves; and that they have received pledges of assistance, in the future conduct of the work, from some of the highest literary characters, and ablest writers in the country.

To assert, in a firm, though not an incautious and intemperate manner, the principles of *Congregational Dissenters*, and to promote a literary taste, more especially among the junior branches of the denomination, as well as to maintain, unimpaired, a spirit of christian piety, were the leading objects with which the work was commenced, and which it has not failed, with what measure of success it must be left to others to determine, to keep in view and support. The same objects will be pursued with increased energy; and the conductors of the work hesitate not to call upon all those to rally round them, to whom, with themselves, the principles of Protestant Dissent are dear; and who are unfeignedly solicitous to promote their growth and progress, solely from a conviction that they are the principles of the oracles of God.

The JANUARY Number will contain a Memoir of the late Dr. Simpson, compiled from papers in the possession of his family.—An Account of the Rise and Progress and Present State of *Independency* in Scotland.—A Dissertation on the Immortality of the Soul.—Critique on the Lives and Writings of Eminent Non-Conformists; and several other original and interesting Essays on a variety of important topics.—Review of Dr. Pye Smith, on the Scripture Testimony to the Person of the Messiah.—Dr. Winter's Sermon on the Admission of Members into Christian Churches.—Latrobe's Journal of a Tour in South Africa.—Pamphlets on the Wolverhampton Case, &c. &c. with ample information respecting Dissenters, and the cause of religion and of religious liberty, in various parts of the country and the world.

ANSWERS TO CORRESPONDENTS.

Communications have been received this month from the Rev. Messrs. Orme.—Vawles.—Bowden.—M. Phillips.—Sannders.—Morell.—Scott.—Williams.—Harris.—Lacey.—Meek.—F. A. Cox.

Also from Scrutator.—Students.—Veritas.—W. B. C.—Germanus.—C. C. Shrewsbury.—Sigma.—Pastor.—J. M.—R. M.—T. K.—P.—Senex.—Bunnell, Southampton Row.

R. T. L. on Seat-Holders, will meet with attention.

N.B. THE SUPPLEMENT, with Indexes for the past year.—A List of Ordinations.—Opening of Places in the Baptist and Independent Denominations.—Memoir of an eminent Missionary.—Interesting Address from a Christian Church to one of its Members, in the last century.—Anecdotes.—Essays.—Reviews.—Missionary Epitome, &c. &c. will be published on the 20th of this Month; and may be had, with other Numbers of the work, a very few of which remain on hand, of the various Booksellers in Town and Country.

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SUPPLEMENT

TO THE

London Christian Instructor,

OR

CONGREGATIONAL MAGAZINE,

FOR THE YEAR 1818.

BIOGRAPHY.

Memoir of the Rev. John Zachariah Kiernander, a Missionary to the East Indies.

THE subject of the following memoir devoted a life of unusual length to the propagation of the gospel among the heathen; a life which was not more remarkable for its duration than for the extraordinary vicissitudes which attended it: at one time enjoying the smiles of the great, with wealth and luxury, in the capital of British India; at others borne by the winds of adverse fortune from place to place, divested of property, and dependent upon the bounty of friends and even of strangers, for the means of subsistence; yet, under every change of fortune, retaining his missionary spirit, and pursuing with zeal the sacred occupation to which he had devoted himself. The life of Kiernander, therefore, cannot but be acceptable, even to general readers, but more so to those who feel an interest in the cause of missions.

John Zachariah Kiernander was born on the 21st of November, 1711, at Akstad, in Sweden, a place situated about four Swedish miles from the great city of Lindkoping; in the province of East Gothland. He received the first rudiments of scholastic learning, at the gymnasium of Lindkoping, but completed his education at the university of Upsal. In his 24th year, he became desirous of visiting foreign universi-

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ties; and, on obtaining commendatory letters and a passport, by the influence of his friends in Stockholm, he took his passage through the Baltic to Stralsund, and from thence to Halle, in Saxony, where he arrived on the 17th of November, 1735. He was favourably received at the university of Halle, by Dr. Goethilf August Franke, who immediately appointed him inspector of the Latin school, and afterwards conferred upon him other appointments. Kiernander spent four years under the patronage of Dr. Franke, when, having satisfied his youthful curiosity, he began to think of returning to Sweden: but a circumstance occurred at this moment, which changed his purpose, and took him away from his native country, never to return to it.

The society instituted in London for promoting christian knowledge, wrote to Dr. Franke, requesting him to recommend to them a proper person to be sent out as a missionary to Cuddalore, in the East Indies. Dr. Franke made the proposal to Kiernander, who, after some deliberation, accepted the vocation; and on the 20th of November, 1739, he was ordained to the ministry.

He immediately set out for London, where he arrived on the 25th of December. He was lodged at Kensington, by his Majesty's chaplain, the Rev. Mr.

4 R

Ziegenhagen, and, on the 29th, was introduced by that gentleman to the society, who received him with a public welcome.

Mr. Kiernander left England in the Colchester Indiaman, on the 28th of April, 1740, and arrived at Cuddalore on the 28th of August, as colleague to the Rev. John Ernest Gueister, who, being appointed to Madras in 1744, the charge of Cuddalore devolved on Mr. Kiernander. He had then a congregation of 154 persons, viz. 99 Malabars, and 55 Portuguese, with 20 children in the Malabarian school, and 28 in that of the Portuguese. He was treated with the most polite attention by Admiral Boscawen, and the government of the English settlement of Fort St. David, who, having judged it necessary, as a measure of policy, to expel all popish priests from the Company's territories under their superintendence, put Kiernander into possession of the Portuguese Roman Catholic church at Cuddalore. On the 26th of November, 1749, the day after the receipt of the governor's order, the English, Tamulian, and Portuguese congregation assembled to hear divine service, and a sermon preached by Kiernander in the three languages, when the church was solemnly dedicated, and called Christ Church. From this time the mission at Cuddalore prospered under Kiernander, for a period of upwards of eight years, during which he united himself in marriage with a Miss Wendela Fischer.

But on the 4th of May, 1758, Cuddalore was forced to surrender by capitulation to the commandant of the French forces in India, Lieutenant General Count Lally. Kiernander waited upon that officer, in behalf of his mission; and, in reply to a request, to be permitted to follow his sacred vocation undisturbed, was

informed, (as under all circumstances might have been expected,) that no protestant missionary was then required at Cuddalore; but that he might have a passport for himself to the Danish settlement at Tranquebar. This was accordingly accepted; and, on the 8th of May, Mr. Kiernander arrived at the Danish Indian capital, stripped, by the fortunes of war, of all his property, excepting a few articles of apparel.

On the 2nd of the following month, June, the English settlement of Fort St. David also fell by capitulation into the hands of the French; in consequence of which, and as no immediate prospect appeared of the restoration of Cuddalore, Kiernander turned his attention towards Bengal, where the battle of Plassey, in the preceding year, had placed the English again in possession of Calcutta, and had laid the foundation for the renovated prosperity of that settlement.

On the 11th of September, Mr. Kiernander left Tranquebar, accommodated with means by the munificence of the Danes, (who have been the steady friends and promoters of christianity in India,) and on the 29th of the same month, he arrived in Calcutta, and declared to the government his intention of establishing a mission there. Governor Clive, Mr. Watts, and the other gentlemen of council, approved of, and favoured his intention. On the 4th of November, he was blessed with a son; and it may afford the reader a criterion whereby he may judge of the degree of estimation in which the person of Kiernander, as well as his office, were held in Calcutta, if he is informed, that Colonel Robert Clive, and Mr. William Watts, both members of the Government, with their ladies, stood sponsors for the child.

Kiernander opened the mis-

sion school at Calcutta in a house which had been lent to him by the Government, on the 1st of December, 1758. On the 31st of December of the following year, not less than 175 children had been received by him, of which number, he had himself provided for 37. He at this time, in addition to his other engagements, occasionally preached at Serampore, where the Danish settlement, then in its infancy, had no chaplain. He also lived on the best terms with the English East India Company's chaplains, who obtained for him many subscriptions, and, in every possible way, promoted his work.

In 1761, he lost his first wife, and on the 20th of February, 1762, was united to a second, Mrs. Ann Wolley, a wealthy widow of Calcutta. It has been stated of him, that, after this marriage, he assumed great external state and equipage in his mode of living. We have not the means of ascertaining to what extent this allegation is true; but it should in candour be recollected, that his residence was in the proud and wealthy capital of British India, where he was caressed, on account of his learning, intelligence, and polished manners, by the chief of the European population; and it will then not be matter of very great surprise, that he should feel the influence of example; and be, in some degree, affected by the contamination of wealthy association. But he did not even at this moment forget his mission, nor does he ever appear to have deserted this work; if, therefore, as has been stated of him, "he displayed a Swedish vanity in driving a carriage and four, thereby creating for himself many enemies, and drawing on himself much censure," he lived long enough to discover the folly of such a proceeding: his destinies, as a chosen vessel to bear the

name of Christ among the heathen, were in the hands of one who knows well how to correct such errors, particularly in his own children; and Kiernander's subsequent reverses, and abject poverty, in his declining years, may perhaps with great propriety be considered with reference to his former assumed splendour.

In the year 1767, the house, which the English East India Company had lent him for the use of his church and school, being required for other purposes, he resolved to purchase ground, and build a church at his own expense; and in the month of May of the same year, being the twenty-seventh of his mission, the foundation of the present mission church was laid at Calcutta.

About this period, the court of the Emperor Shah Allum, having heard of his reputation, requested from him some copies of the Psalter and New Testament, in the Arabic language. He complied, and had afterwards the satisfaction to hear they were so well received by his Majesty's Mullahs, that he was induced to transmit to Allahabad; where the court was then held, all the Arabic Psalters and Testaments, in his possession.

As Mr. Kiernander advanced in years, he judged it necessary to obtain assistance, and selected for that purpose two persons, the Rev. M. Bento de Silvestre, and the Rev. Manuel Joze de Costa, who had been priests of the church of Rome, but who, on their arrival in Calcutta, had made a public abjuration of the errors of popery. These gentlemen, by their apostasy from the Pope's creed, drew on themselves the censure of the chamber of the holy office, or Inquisition, at Goa, and a Romish priest was sent from thence to excommunicate them; but the vain denunciations of this man, having no sup-

port or sanction from the civil powers, did not in the smallest degree affect the protestant mission at Calcutta, or the welfare of the persons against whom they were made; on the contrary, and notwithstanding impediments which were occasioned by the death of the architect, the edifice designed for a mission church was, by the perserving exertions and unremitting diligence of Kiernander, completed by the 23d of December, 1770, and was on that day consecrated, and named Beth Tephillah,—*the house of prayer*. The building cost the founder above 60,000 sicca rupees, (or about 8000*l.* sterling,) of which sum only 1818 rupees (or less than 250*l.* sterling) had been presented in benefactions; so that after a lapse of fourteen years from the capture of Calcutta, and the fall of an English church, which had been constructed in it, a new English church was completed almost solely at the expense of a stranger.

Mr. Kiernander lost his second wife in June, 1773. She bequeathed her jewels for the benefit of Beth Tephillah; and with the amount their sale produced, Mr. Kiernander founded a mission school, upon his own ground behind the church, capable of holding 250 children. It was founded on the 7th of July, 1773, and completed on the 14th of March, 1774.

In the year 1778, the infirmities of age began to creep upon him very rapidly, his sight failed him, and in 1782, he was obliged to submit to the painful operation of couching, which succeeded so well, that he was soon afterwards able to write to the society, to congratulate them on his "happiness, in once more being enabled to see the prosperity of the mission."

But in 1786, the clouds of adversity began to gather thick around his head; which burst upon him in the following year,

being the forty-seventh of his mission, and seventy-sixth of his age. It is not known to what immediate cause his misfortunes are to be ascribed. Something has already been intimated respecting his extravagance, when the sun of worldly prosperity shone upon him; but that sun was set, his fortune was ruined, and himself so impoverished, that the seal of the sheriff of Calcutta was affixed to the gates of Beth Tephillah, as a part of the personal estate of the aged, but bankrupt missionary.

The edifice, however, was redeemed, to the no small joy of its founder, as he afterwards declared, from the desecration which otherwise awaited it, by the munificent piety of an individual, who paid for it the sum at which it had been appraised, viz. 10,000 rupees, and *vested the property of the mission church, school, and burying-ground, in a trust for sacred and charitable uses for ever.*

It is but justice here to mention, that that individual is now, and has been for several years, an East India director; he is the father of the new secretary for Ireland;—Charles Grant, Esq. whose powerful support to Indian missions has entitled him to the eulogium and warmest thanks of serious christians.

The mission church in 1773 was enlarged, and Mr. Kiernander was invited to open the new chancel in which he administered the sacrament, and expressed himself extremely happy at seeing the church so much improved, and so well attended. The circumstance of his attendance was communicated to the society by Mr. Brown, who observed in his letter, "*I cannot but lament his destitution in the 84th year of his age.*" In consequence of which the sum of forty pounds was transmitted to him as a present from the society.

After his misfortunes, Kier-

nander retired to Hoogley, and offered his services to the Dutch at Chinsurah, which being accepted, he was appointed chaplain to that settlement by the Honourable Mr. Titsing. His duties as a chaplain were far less laborious than those of a missionary, for which his great age had then rendered him unfit; but he was still destined to drink of the cup of adversity; for while filling this station, on the 27th of July, 1795, war was declared by the English against the Dutch republic; the Dutch settlement of Chinsurah was in consequence captured, and the aged Kiernander became a Dutch prisoner of war, in which character he received from the English government the pittance of fifty rupees per month as a subsistence. The English commissary, R. C. Birch, Esq. compassionating his age, and sympathizing with his misfortunes, permitted him to go to Calcutta, to reside with his daughter-in-law and six grand children. Here he continued till the year 1799, in which year, on the 10th of April, rising from his chair too suddenly, he fell and broke his thigh bone, and on the 10th of the following month, he was released from the present world, and admitted to his eternal rest, at the advanced age of eighty-eight years, and after a residence in India, as a christian missionary, of sixty years. His remains were deposited in the same grave with those of his second wife, in the burial ground which bears his name. There is in the vestry-room of the mission church a good likeness of him painted by Caleb Garbrand.

In his expiring moments, Kiernander breathed the most pious wishes for the prosperity of the mission. The following extracts from a letter which he wrote in his 87th year, to his successor in the mission, the Rev. Toby

Ringletaube, dated Calcutta, the 26th of March, 1798, will, perhaps, not be unacceptable, because they not only afford a sort of prophetic view of what has since come to pass, but display the mind of the venerable missionary, when the storms of a changeful life, which had beat upon his head, were nearly past, directing his fondest thoughts and most ardent desires towards that great object, the contemplation of which had excited him, in the ardour of youth, and zenith of his strength, to forsake his native country, and to devote his energies to the service of his Saviour in distant regions.

“And surely, if ever the light of the gospel of Jesus the Redeemer and Saviour of mankind shall come to the natives of this country, it must come from England; for there is not a nation in all the world, as the state of the world now is, that has the means nor the opportunity for such an undertaking; but for this excellent purpose, it seems the Lord has chosen England, and has therefore blessed them with wonderful and rapid increase of possessions in this country; which half a century ago was not any more than a little territory, or small tract of land, of about four or five square English miles at each settlement of Calcutta, Madras, and Bombay,” &c.

In this strain Kiernander goes on to consider the extension of the British empire in the East, and destruction of the French influence there, (which he considers as an influence hostile to the main design of christianity,) as an event, in the mysterious providence of God, permitted with a view to the propagation of the gospel among the heathen, and adds;

“No nation has as yet given greater proofs of readiness to do this, than what a part of the Eng-

lish nation has done. And I have not the least doubt, but that all who have opened their eyes to see, how much divine providence is yet acting in favour of England, particularly at this present period, and in all parts of the world, will confess that the above conclusion is justly drawn, and ought with a willing mind and united endeavour to be executed.

"And what great wonder would it be to see, perhaps sooner than we expect, that the whole English nation unites in a general society for propagating christian knowledge to the nations in the East Indies? And then, how 'could the Lord otherwise than greatly bless such good endeavour, undertaken in the true spirit of charity? This great work, so much desired, would then, by the Lord's mercy and blessing, most gloriously be effected, and would also give the firmest stability to the English possessions. Yes, I verily believe, there will be few individuals in England, who would exclude themselves from reaching out a helping hand toward the forwarding of such a happy work."

Kiernander then proceeds to lament the difficulties which the society had experienced in the selection of proper persons to succeed him in the mission, adding:

"I trust, however, that the good Lord of the vineyard will, in his own proper time, provide such, who are willing to bear the burden and heat of the day, and ready to take up the load on both shoulders; which, I hope, you my dear brother will never grudge to do. You will sufficiently be supported, when you put your trust in the Lord; your heavy burdens will be light and easy, by bearing them with patience, you will overcome difficulty by perseverance, and firmly confiding in the Lord, who will not

leave you alone, nor desert you: for the work, to which you are called, is the Lord's own work, and he is the principal labourer; you are only the instrument which the Lord maketh use of, and both the work and instrument are the Lord's; and this being the case, how can you fail of success, in that degree, as the Lord pleaseth to direct?

"Never," he adds, "let it slip out of your mind, that you serve a good Master, who is love itself, who amply rewards his faithful servants according to their labour, and will also here assist them, as their almighty helper in all need, wherein he is nearest present with them, when they least think it, and have no man to help them. The most sad period of my life was this, when, after forty-seven years service in the mission, only three years less than half a century, I was, by old age, fatigue, and other vexations, quite exhausted, and under the necessity of leaving my post; and no successor sent out to release me. In that situation, you may easily imagine my anxiety of mind was great. But see how wonderfully and graciously divine providence interfered to my great comfort. Three friends were in readiness, surely by divine appointment. The poor mission church got kind and careful patrons, Brown, Chambers, and Grant; be their good works never forgotten! I have seen it, and I have rejoiced, it has supported my depressed spirits. I do still now, in my eighty-seventh year of my age, see it, and cannot but rejoice. I had much to say on this subject; but the facts do better than I can, speak openly and loud.

"Since the Lord has hitherto been our helper, which you may clearly see, so you may take courage, and be confident that the Lord will continue to lend a helping hand, and will not leave

you alone, nor forsake you; but will bless you, and make you his instrument for conveying his blessings to many souls.

"My dear brother, you may in the beginning, as also in process of time, find some difficulties; for the world is yet the same; there are many who are professed enemies to the gospel of Christ; many who are cold and indifferent about it; and some, who are wolves in sheep's clothing, and such, as I have it in experience, are the very worst. But let not this cast you down; against all such, you have sufficient comfort in the whole 37th Psalm. The Lord will be on your side. He can and will procure you true friends also. When and wherever the Lord may be pleased to open a door for you, to work and to do good, do it. Wait patiently for the Lord's opening that door for doing that good which you may wish for; do not go before him, but follow his leadings, and he will wisely and safely lead you on in the right way of doing much good. He knows best the proper time for every thing. He

provides the means. He will give you strength and wisdom. He alone can and will bless your work. My heart is full and overflows, but my hand is weak; I can add no more, but that I am your's, cordially,

"J. Z. KIERNANDER."

To conclude this memoir;—whatever may have been the failings of the individual whose history has been briefly sketched, it cannot but be in the judgment of charity confessed, that the root of the matter was in him;—that the missionary ardour which he had imbibed in early life, followed him through the whole course of a protracted existence, and seemed to burn with fresh vigour in his expiring moments;—and that in fact he is entitled to the honour of having, by his almost individual exertions for sixty years, upheld the christian name and profession in a heathen country, far from his native land, among swarms of idolaters, and a European population, who were in general, to a considerable extent, estranged from the God of their fathers.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REFLECTIONS ON COLOSSIANS ii. 6, 7.

As ye have received Christ Jesus the Lord, so walk ye in him, &c.

WHATEVER differing opinions may be found to prevail among men, there is *one* opinion most certainly true: it is this,—*Christianity is the reception of Jesus Christ, and a continued and close walk with him.* The experience and practice of a true christian is a demonstration of this. If Jesus Christ be rejected as a Saviour; if he be disowned as a Lord; there no christianity remains; no line of the gospel is written on the mind; no idea of grace impressed on the heart. *Natural*

religion may be subservient to that which is *revealed*, but when opposed to it proves an obstacle and an injury. Where Jesus Christ is truly and properly received, he is received in his several and most gracious offices.

1. As a *prophet*, to instruct and inform the mind. The man gives up all his own conceits, and submits his understanding to the dictates of his unerring wisdom. He says, Lord Jesus, I am ignorant, do thou teach me; I am every way deficient, do thou reveal to my soul the abundance of truth and peace, of grace, and holiness. O Lord, dispel my darkness, illumine all

my path, and lead me in the way everlasting. Such a man receives the words of Jesus Christ with readiness, docility, and delight. He acknowledges the authority and wisdom of this one great and appointed teacher come from God. What the book, or who the preacher may be, is matter of small moment, if the word, if the doctrine, be but that of Jesus Christ.

2. Jesus Christ is next received as a *priest*, in regard to his atonement and his intercession. Two things were apparent in the office of the ancient priesthood,—sacrifice and intercession. These were the two prominent features of the Jewish priesthood, and were shadows of good things to come. They prefigured the real atonement and prevalent intercession of the Son of God. The convinced sinner feels his need of both these, and longs for help. As he reads the word, and hears the gospel, he finds, to his unspeakable comfort, that Jesus Christ has effected and brought in both these. By one effectual and meritorious sacrifice, he hath obtained redemption for us. In this way he hath for ever put away the guilt of sin, and brought life and immortality to light by the gospel. He ever liveth to make intercession for us, and the Father always heareth him.

3. Jesus Christ is received by the believer as a *king*. A king whose authority is absolute, and whose laws must be obeyed. "He is King of Saints; King of Zion." "Behold, I have set my king upon my holy hill." "Behold, a king shall reign in righteousness." "He must reign till he hath put all enemies under his feet." And the time is now fast approaching, when all enemies shall disappear, and the kingdoms of this world become the kingdoms of our Lord and his Christ. "He shall reign from sea to sea, and from the

river to the ends of the earth." Now the man who will not submit to his golden sceptre, must be beaten by his iron rod, and be ground to powder by the fall of his wrath.—They, who, by their rebellious conduct, say, "We will not have this man to reign over us," he will, in the event, command to be "cut in pieces." Now they who receive Jesus Christ in his kingly office, receive his instructions, his gospel, his reproofs, his laws, and submit themselves to his authority.

4. He is received as a *Saviour*; one every way suited to the necessities and the condition of a sinner. He is the author of eternal salvation to all them that obey him. He is, of God, made to every believer, wisdom, righteousness, sanctification, and redemption. Contemplate the person and character of Jesus Christ. You will see in him a suitable and all-sufficient Saviour. Is the sinner *dead*? Jesus Christ is the light of life, and has life to give. Is he *lost*? Christ came to seek and to save the lost. Is he *far off*? The blood of Christ can bring him nigh. Is he *naked*? Christ has a robe to cover him. Is the sinner sadly *polluted*? Christ has provided a fountain purposely to remove sin and uncleanness. Is he *weak*? Christ has power to strengthen him. Is he *poor*? the grace of Jesus Christ can enrich him. He is a complete and perfect Saviour. Titus, i. 3, 4.

5. Jesus Christ is received by the believer as an *advocate* with the Father. One who pleads in favour of the sinner; O spare him now, and save him for ever. In Christ he has a wise and able advocate. He pleads upon a ground, and with an authority, peculiar to himself; not what the sinner has done to merit forgiveness, but what himself has done to

procure his pardon. In a way and manner which we cannot conceive, he exhibits before the eternal throne the scars in his immaculate body; his temples wounded with the lacerating thorns; his hands, and his feet, and his side pierced with the iron nails, and the Roman spear. These, from our adorable Advocate, are successful arguments—prevailing pleas.

6. He is received as a *physician*. One who is both skilful and kind; one who enters into the merits of the case, and the feelings of the patient. He heals the broken in heart, and bindeth up their wounds. He is the good Samaritan; he hath oil and wine of the most excellent quality. The sinner feels his malady, looks around for help, hears of the fame of Jesus, and cries out, "Lord, help me; heal me, and I shall be healed." He waits, he hopes, and continues to pray. "I am the Lord that healeth thee," is to him sweeter than the opening heavens.

7. Jesus Christ is received as rich *treasure*. And such, indeed, he is,—“the pearl of great price.” In him are unsearchable riches—immortal treasure; such as can never be expended, never exhausted. Interested in these, your fortune is made for ever. Can that man be poor, who hath Christ in him the “hope of glory?” Can he be poor who is rich in *grace*? Impossible! I might add,—the believer receives Jesus Christ as his *wisdom, righteousness, sanctification, and redemption*.

8. They who receive Christ must *walk* in him. “So walk ye in him.” The doctrines of grace lead to holiness and circumspection. A good cause will produce a good effect. To walk in Christ is to tread in his steps, to live in his spirit, to act as under his eye, and to be guided by his counsels.

“*Rooted.*” A plant that is not

well rooted, cannot thrive. It must not only be *on* the earth, but *in* it. A man must not only be *near* to Jesus Christ, but *in* him,—“rooted and grounded in him.”

“*And built up in him.*” As a stone in the superstructure, united and cemented in. A stone thus built up in the edifice is of service; it assists, and is assisted; it helps, and is helped. But a stone lying loose about, looks awkward, is of no use, is little set by. Thus many careless and cold professors keep aloof. They unite with no church,—belong to no party,—sit down with no community. Many see them, but no one knows them,—no society acknowledges them. No pastor can say, this is my lamb, or this is my thriving sheep. Is this creditable?—is it honourable?—is it religious? Yet, perhaps, better so than to join a church, and prove a disgrace to it.

“*And stablished in the faith,*” i. e. in all the doctrines of faith;—election to life and holiness; redemption from the ruins of the fall; effectual calling by divine grace; justification by faith in Christ; adoption into the family of heaven; sanctification by the grace of the Holy Spirit; final perseverance by the power and faithfulness of God; and eternal glorification in the regions of paradise. Now to be well established in *all* these doctrines, requires great pains. Many chapters must be read, many sermons heard, and many prayers put up to God for this purpose. But then it is worth all the labour: it brings serious satisfaction to the soul; it is the rich manna—the bread of heaven. A man thus established, is no longer in danger of being tossed about with every wind of doctrine.

“*Abounding therein with thanksgiving.*” That is, to be engrossed, absorbed, and much taken up with those things; greatly to

delight in them, and to be influenced by them. Showing all lively gratitude for such gracious discoveries, and such blessed manifestations. An admiring and grateful spirit was the spirit of St. Paul, and is the spirit of true christianity.

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RELIGION NECESSARY TO THE  
HIGHEST ENJOYMENTS OF  
TASTE.

ON the subject of taste, there are two classes of theorists, the first of whom affirm, that "taste is a distinct sense appropriated to the perception of beauty; beauty consists in certain peculiar lines, forms, colours, motions; and taste, like an eye, discovers and approves them." In this class are to be found the names of *Hogarth*, and of *Sir Joshua Reynolds*.

The second class consider taste as the modification of some other simple emotion, arising from the perception of *utility, relation, design, order, or fitness*. The principal defect of this latter theory consists in its confounding the casual excitement of taste, with the ground of that emotion.

But if, according to the former class of theorists, we resolve taste into a distinct sense appropriated to the perception of beauty; an entire uniformity as it relates to the effects produced by particular objects, as well as an universal standard of taste, would be the obvious results. Facts, however, contradict the supposition of a similarity of effect being produced by the same objects upon different persons; and the variety of theories maintained upon the subject are equally conclusive against an universal standard.

The most perfect theory is probably that which asserts, that "the beauty or sublimity of any object is not to be ascribed to its material qualities, but to certain other qualities of which these are the signs or expressions, and

which are fitted by the constitution of our nature to produce pleasing or interesting emotions." That the beauty or sublimity of an object depends upon the association with which it is contemplated, is apparent from the consideration, that if the mind be pre-occupied by grief or sickness, the charms of nature, and of art, are unperceived or unfelt.

It is not less certain, that the nature of our employments, and the peculiarity of our habits, will be found materially to influence our perception of beauty. The remark of a mathematician upon *Paradise Lost*, that it *proved nothing*, is sufficiently illustrative of this assertion. The different emotions with which the same objects are contemplated at different periods of life, as well as the interest which we feel in particular places, may be traced to the influence of association; for, it is from this source, that the residence of a dear but departed friend, as well as the walk consecrated by love, or friendship, acquire all their interest. But, while nature and art continually furnish the cultivated mind with the sources of gratification, it is religion alone which confers upon taste its most exquisite enjoyments. As in beholding the fair proportions of a beautiful edifice, the mind is necessarily referred to the skill of the architect: so in the contemplation of the magnificent temple of the universe, which refers us to him who built all things, our gratification is enhanced by the character of completeness with which it is distinguished, and through the medium of which the mind clings to infinite perfection, with the most exquisite delight. A sensibility to the beauties of natural scenery, may be considered as a wise and merciful provision, by which, delight conducts us to devotion, and devotion to the throne of God.

When the appearances of nature are considered as indications of the grandeur and goodness of the Deity, they inspire us with delight, while they admonish us of our duty. In conformity with this remark, and as a proof that the most exquisite enjoyments of taste are derived from religious associations, it will only be necessary to consider, that the interest with which we listen to the artillery of heaven, is not the effect of its *loudness* merely, but of that character of grandeur which it assumes, as the symbol of *his* power, whose word is fate. It frequently happens, however, that the thunder of the imagination is discovered to be a sound proceeding from some inferior quarter, in which case the emotion of sublimity is immediately destroyed. In like manner it may be observed that the sight of the ocean derives a considerable portion of its interest from the moral reflections which it suggests.

The highest enjoyments of taste depend, therefore, it appears, upon those associations of the mind which include elevation and refinement: for as there are certain lights in which paintings are seen to the greatest advantage; so it is in the lights only which religion sheds upon the objects of taste, that they are exhibited with the happiest effect. The taste of a natural man is not dulled, but refined, improved, exalted, on his becoming a christian. The christian only is man in perfection.

The importance of religion to the enjoyments of taste may be further illustrated, by a reference to the arts of poetry, of painting, and of music.

If we examine the productions of the most celebrated poets, we shall find that they were greatly indebted for the establishment and perpetuity of their fame to the nature of their subjects.

*Homer* and *Virgil* availed themselves of the popular superstition of their day, and, by means of the established mythology, excited an interest, which the most splendid exertions of genius would have been incapable of producing, had they either slighted or opposed the religion of the times. Unrivalled as was the genius of *Milton*, who does not perceive that he is indebted for a large portion of the interest he excites, to the sublimity of his subject?

Upon what, it may be asked, is the reputation of the painters of Italy established? What subjects did they select for the development of their extraordinary powers? It is in the *Virgins of Raphael*, the *Ecce-Homo's of Carlo Dolce* and *Guido*, and the *Mary's of Carracci*, that the imperishable monuments of their fame consist. To religious subjects also, the illustrious *West* is indebted for a reputation which can expire only with the art which it highly dignifies.\*

Music, one of the richest modifications of taste, will be found to be no less indebted to religion for its highest enjoyments. The immortal *Handel*, as he is styled, has placed the subject beyond all controversy; and secured for himself a commemoration equally honourable to his memory and his admirers.

If the above view of the importance of religion to the highest enjoyments of taste be correct, it may be considered as furnishing an additional argument in its favour, and a new motive for its cultivation, while it is at the same time adapted to reprove that monkish austerity in which religion has sometimes been disguised. Unfriendly to no innocent gratification, religion adds

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\* See the preface to Mr. Cunningham's *De Rancé*, where this subject is ably and beautifully illustrated.

new charms to every rational pleasure, and refines the taste, while it cultivates the heart. These, however, are among its lowest advantages, for while it purifies our best enjoyments on earth, it secures, and prepares us for a paradise without a serpent, in the midst of which flourishes the tree of immortality.

J. M——E.

ORIGINAL LETTER BY R. ROBINSON, OF CAMBRIDGE.

*To the Editors.*

THE following letter, addressed to an old friend of mine, appears to me deserving of a place in your miscellany, and is at your service.

*Penton Row, Walworth.* T. C.

"My Dear Brother;

"I thank you for your kind letter. I had sent a similar message to you by Mr. Woodgate before I had it. I think I have ten or twelve to baptize: but I cannot have them all ready before the fifth of June. That time will suit Mr. Hollick. I wish it might be agreeable to you.

"I do but half like the epithet *former acquaintance* in your's: alas, my brother, what have I ever said, done, or thought, to forfeit that high degree of christian love which I once thought I possessed in you? Are you also accessible to popular tales void of all shadow of foundation? More than two years ago it pleased our wise God to suffer me to get a terrible sprain in my ankle, which wholly disabled me for walking and riding, and even from standing long. Ever since I have been deprived of my most delightful exercise, frequent preaching in villages; and while I lie and roar for the disquietness of my heart, slanderers set the country a ringing with—"Robinson is grown rich, proud, lazy, cold, &c.;—he has deserted his old friends, his old labours," and so on. Well;

I wipe my eyes, look up to heaven, and try to serve my God as well as I can. Little do you think, my dear brother, how great my mortification under this affliction has been; not for clamour, I am dead to that; but oh, for the miserable manner in which, while I preached more frequently, I served the best of masters. Alas, that he should cast me off from this my most darling work. Well, I retain hopes of recovery.—I can walk two or three miles, bear the stirrup five or six, and stand twice a day to preach. I wish I could love my God as I would, and bear fruit to his glory, and all would be well. I have told you all my heart. Believe me ever to have been, and ever to intend to be,

"Yours most affectionately,

"R. ROBINSON.

"*Chesterton, May 19, 1778.*"

THE PROMISE OF CHRIST TO NATHANIEL.

*Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.* John i. 51.

THE ordinary interpretation of these words finds in them an allusion to the ladder which the patriarch Jacob beheld in vision, as recorded in the book of Genesis. It has been supposed that our Lord here designedly recognizes this ladder as a type of himself, who, by the union of the divine and human nature in his person, was to open a perpetual communication between heaven and earth. This thought, however, appears to be without any solid foundation. In the vision of the patriarch, we find the Saviour introduced, not under the form of the ladder, but as standing on its summit, and designated by his well known title,—the angel of the Lord. This interpretation is the

more objectionable as it offers no explanation of the context, and supplies not the least illustration of what our Lord had previously said to Nathaniel.

Nathaniel, it appears, astonished at the discovery which Jesus had made, namely, that he had seen him under the fig-tree, where he supposed himself to be concealed from all the world, breaks forth into the rapturous exclamation, "Rabbi, thou art the Son of God,—thou art the King of Israel." To this Jesus replies, "Because I said, I saw thee under the fig-tree, believest thou?—thou shalt see greater things than these:"—that is, things that shall testify in a much clearer and more powerful manner, that I am indeed what thou sayest. For, he adds, speaking not only to Nathaniel, but to the other disciples who were present, "hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

We must therefore inquire what that opening of the heaven was, and what that ascending and descending of the angels upon Jesus Christ, which would prove, in the most satisfactory and irrefragable manner, the truth of both Nathaniel's assertions,—that he was the Son of God,—that he was the King of Israel.

By the opening of the heaven, I understand, a discovery from thence, by signs, and miracles, and audible testimonies to the truth and certainty of our Lord's proper divinity. As though he had said to Nathaniel, and the other disciples,—“Hitherto I have led an obscure and private life; I have been concealed in the little city of Nazareth, and beneath the humble roof of Joseph and Mary. For the space of thirty years I have lived in this retirement, without hardly any one having known me. Heaven, for

wise and gracious reasons, has hitherto permitted this obscurity. It has rendered no public and striking testimony concerning me, excepting indeed the recent one at my baptism. But hereafter you shall see heaven open,—you shall discern signs and testimonies from thence of a magnificent order, and sufficient to place beyond all doubt, the fact of my essential deity.” And is not this in effect, what the histories of the gospels detail to us? From the same heaven which acknowledged him at his baptism, a voice was heard at his transfiguration, which proclaimed him to be the beloved Son of God, and which charged those who heard him, to regard him as the sovereign teacher of the church, and he whose word was to be the rule of their faith. It was from heaven also that the astonishing voice proceeded, which those who heard it at first but indistinctly, mistook for thunder, and which, in answer to the Saviour's prayer, “Father, glorify thy name,” replied, “I have both glorified it, and will glorify it again:” meaning, I will glorify him in whom is my name; and thus adding to the former assertions of his divinity. So that the heaven, which had before been close and secret with respect to the Saviour, was now open, and testified to all in the most positive manner on his behalf. It was opened also for this purpose by signs and miracles. The celestial dove that alighted on Jesus at his baptism; the two great prophets that appeared with him at his transfiguration; in a word, the splendid and glorious miracles wrought by Jesus himself; were so many attestations from thence, of the truth of his own declaration, that he came from heaven, and was a divine person. Miracles, by the Jews, were always deemed a token from heaven. The Pha-

rises, wishing to see some striking miracle from Jesus Christ, asked him expressly for "a sign from heaven." Can we wonder then that Jesus should speak of the attestation to be afforded to his divine mission in general by his miracles, and by so many audible testimonies in the air, and signs from above, as *an opening of the heavens*? "Hereafter shall ye see heaven open," it shall publish and render incontrovertible, by these various ways, the important fact, that "I am the Son of God."

In addition to the testimonies from heaven of his divinity, our Lord here promises Nathaniel, and the rest of his disciples, that they should see the angels of God ascending and descending upon him as the Son of Man. This, there can be little doubt, refers to the second title which Nathaniel had attributed to him, and of which it was to form a justification,—*"thou art the King of Israel."* For, by calling himself, for the first time in this place, the *Son of Man*, it is evident that Christ alludes to the vision of Daniel, recorded in the seventh chapter of his prophecies, where the prophet beheld the Ancient of Days, surrounded by a numerous angelic guard, and one coming to him to receive from his hands the government over angels and men, whom he expressly denominates—the *Son of Man*. It is then as if our Lord had said, ye shall see, by the numerous instances in which the angels shall ascend and descend on my account, and in obedience to my order, that I am that Son of Man whom Daniel describes as receiving a sovereign and universal empire from God, and who may well therefore lay claim to the title with which the sincere Israelite has invested me, *King of Israel*. It is not necessary to adduce the instances of the attention on the part of the angels

to Christ, which occur in the histories of the gospels. There was one, however, with which Nathaniel and the other disciples were sure to become acquainted, and which of itself would be sufficient to verify the prediction of Jesus in this passage, and to justify the title by which Nathaniel had addressed him. I advert particularly to the angels who descended at his resurrection, and appeared both to the keepers of the tomb, and the attentive females: and to those angels, who, at his glorious ascension into heaven, having delivered their message to the gazing apostles, immediately took their flight to join the Saviour in his triumphant approach to the right hand of God.

The moral, or lesson of the whole passage, undoubtedly is, that to those who on the first degree of satisfactory evidence have manifested a teachable mind, and a disposition to receive as true the leading doctrines and facts of the gospel, sufficient proofs will not be wanting, in their growing experience, and clearer light, to place all these doctrines, and all these facts, at the utmost remove from all possible doubt and suspicion.

D. B.

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ADDRESS FROM AN INDEPENDENT CHURCH OF THE LAST CENTURY TO ONE OF ITS MEMBERS.

To the Editors of the Congregational Magazine.

THE enclosed coming into my hands a few days since, when looking over some old papers, I recollected receiving it from one of Mr. Needham's family many years since: I thought it might be acceptable to your readers, and useful to the churches.

I am, yours, &c. J. BUNNELL.
Southampton Row.

A Charge exhibited against, and a Church Admonition unto, Brother G. Fitzjohn, an offending Member in a Church of Christ at Hitchin, over which Mr. J. Wilson and J. Needham are Co-pastors.—December 10, 1710.

“ Brother Fitzjohn;

“ A church of Christ has a power of withdrawing their communion from their members that walk disorderly, 2 Thess. iii. 6. ‘ Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly.’ Thus you see the church’s power. Now that you have so walk’t will be plain from the following particulars:

“ I. Your dishonourable idleness, which is contrary to 1 Thess. iv. 11, 12: ‘ Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, that ye may walk honestly towards them that are without, and that ye may have lack of nothing.’ See also 1 Tim. v. 13.

“ Now that you have been guilty of this sin, will be evident, if you lay these two things close to your conscience, in the fear of God.

“ 1. You have confessed that you never lik’t, or lov’d the calling you was brought up too. Now when the mind is too high for an honest, though a meaner, employment, a person is necessarily led to neglect it, (as you have done,) and is most dangerously exposed to idleness, being unsettled from his proper business. Now think (we beseech you) seriously whether this be not your case.

“ 2. You have not done your part in providing for your family, which is contrary to 1 Tim. v. 8: ‘ If any provide not for his own,

especially for those of his own house, he has deni’d the faith, and is worse than an infidel.’ We don’t say you have done nothing for your family at any time, but statedly, and commonly, you don’t do your part; for people can’t help believing, that if somebody did not take more pains than you, as you have been in straits, your circumstances wou’d be still but very indifferent. You must take this plain dealing in very good part, since (if God please) we wou’d have you laid under a conviction of your faults; and oh, that you wou’d consider what an heavy sin the sin of idleness is, which, you see, the scriptures speak so much against; and whatsoever excuses you may frame for it now, you must give a strict account of it at the dreadful *tribunal of Christ*.

“ II. Another crime we charge you with is, a frequent keeping company, without just occasion, with profane persons, which is contrary to Psalm cxix. 63: ‘ I am a companion of all them that fear thee.’ See also Ephes. v. 11. No body denies that a christian may keep company with the worst of persons, where urgent business requires it; but surely they will dispatch their bus’ness as fast as they can, and leave such society, where no good is to be got, and where the holy name of the great God is profan’d; but your case is—

“ 1. You have very little society with religious persons, in whom your great delight shou’d be, and with whom your spare hours shou’d be spent.

“ 2. Those that open but half an eye, cannot but see, that the company you keep is very unbecoming a professor, and especially one that set out in religion with so much life and zeal as you did at first.

“ III. Another dishonourable

evil we charge you with is, frequenting public-houses without necessary business. We don't say you never have business there; but we think very frequently you have not what may be called necessary business; and if your own conscience would speak out, we believe you must confess, that the business you speak of so much might better and sooner be dispatch at home, or a private house; for surely, if you had so much business at those places of drinking, some fruits of it would be seen more than are: your worldly circumstances would be better, and your family taste more of your profits.

"But, you'll say, If my family be generally provided for, why should other persons concern themselves?

"We answer, and you must bear with our plainness, no great thanks to you for that. This does not excuse your sin, but, indeed, add to your shame, that the master of the house should be the least concern'd for making provision, when he ought to be most; and as you are a member with us, you are accountable to the church for your own unbecoming carriages, who have a power to inspect them, and reprove you for them.

"IV. Another evil is this, (and oh, that you would lay it to heart,) *unreformedness* for divers years, under frequent private admonitions.

"1. Religion certainly runs very low in conversation, and particularly in your family, where the worship of God is neglected; thus bringing yourself under that dreadful word, Jerem. x. 25: 'Pour out thy fury upon the heathen, which know thee not, and on the families which call not on thy name.'

"2. Instead of falling under private and friendly reproofs, you

are all for justifying yourself, as a most innocent man. Now indeed, our brother, whatsoever fine gloss you may put upon your actions now, you will have different thoughts of them when death stares you in the face, or sickness shakes you over eternity, except conscience be in a dead sleep indeed, which we pray God prevent. Now we beseech you, if you have any love to your soul, that, ere it be too late, you would take this awful scripture into serious consideration, Prov. xxix. 1. '*He that being often reprov'd, hardeneth his neck, shall suddenly be destroy'd, and that without remedy.*

"3. It certainly argues your unreformedness, that twice, and that not in a very civil manner, you have despis'd the authority of the church, in refusing to come before them when they sent for you, which is one way of breaking your church covenant; by which you did not only oblige yourself to partake of the privileges, but also to submit to the discipline of the church.

For these things, wee, as a church of Christ, not out of prejudice to your person, but love and faithfulness to you, and our blessed Redeemer; and by virtue of that authority we have received from him, do, in order to your recovery in the name of our Lord Jesus Christ, lay our admonition upon you, that you take your long backslidings into serious consideration for your repentance, and do hereby, as our act, suspend you from communion with us at the Lord's table, till we have evidences of your godly sorrow, and reformation; for which we pray, and shall all rejoice to see; and oh, may we indeed see it.

"God give you an humble, thoughtful, penitent, prayerful mind. Amen."

FURTHER ORIGINAL ANECDOTES
AND NOTICES OF CALVIN.

[Translated from a work recently published at Geneva, entitled, "The Registers of the Council of State of the Republic of Geneva."]

(Continued from page 423.)

January 25, 1546. The council having learnt that M. Calvin was sick, and that he needed assistance, they sent him ten crowns, which he refused to accept.

December 29, 1547. He was presented with all the utensils of his house, which belonged to the lordship.

June 5, 1553. He refused two crowns of gold money, which the council wished him to receive on account of the trouble which he had taken for the estate at Berne.

December 28, 1560. The council having sent him some fire wood, he offered them the money for it, which they would not accept.

May 14, 1560. The council sent him a ton of the best wine that could be procured, because he had not got any that was good. With much persuasion he received twenty-five crowns to defray the expenses of his illness, and immediately after intreated the council to accept of it again, on the 22nd of July, 1563.

January 27, 1546. Peter Ameaulx was brought to trial, for having said that Monsieur Calvin preached a false doctrine, was a very wicked man, and was only a Picard, (a native of Picardy.)

March 17. All the ministers and elders, cited in council on the subject of the accusations of Ameaulx against Calvin, rendered an unanimous testimony to the piety of Calvin, (who was not present,) to his charity, his very pure and christian conduct, and his doctrine as in every thing conformable to the word of God, and in

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the profession of which they wished to live and die, not having any other sect among them."

August 3. Antony Calvin is admitted to the freedom of Geneva gratuitously, in consideration of the services of his brother John Calvin.

October 11. M. Calvin complained against the lewdness of the youth, nothing being more common than whoredom and adultery.

October 5, 1548. Farel has represented how much Calvin, Viret, and himself, have always been attached to the interests of this town, and has intreated the council to regard Viret with the same eye as before, and to continue the same esteem and regards for Calvin, who was a man of such exalted merit, that there was not any man upon earth who combated Antichrist more successfully, through Jesus Christ, than he; and that he saw, with sorrow, that they had not the respect for this servant of God, which he deserved.

October 18. J. Calvin having been cited before the council to give a reason for his conduct, he was advised to think more reverently another time of his duty towards the magistrate. William Farel, who was present at this examination, found that the council had overlooked the merit of Calvin, who was so distinguished, that it might safely be asserted, there was not any man who could equal him in knowledge; that they ought not to be so ceremonious about his expressions, since he had reproved, with much free-

* It is singular that these high and authentic testimonials to Calvin's character, should be published to the world by some of his greatest revilers, the Socinians; and that at a period, when the name and the doctrines of this eminent reformer are banished from most of the pulpits of Geneva.

TRANSLATOR.

dom, some of the greatest men, such as Luther, Melancthon; &c. and that credit ought not to be so readily given to what a number of contemptible pot-house slanderers were pleased to say against so great a man; upon which a vote of thanks was given to the said Farel.*

February 1, 1549. It happens, that Calvin made a remonstrance in council against the nomination of the Syndics.

December 23. On the representation of Calvin, it was forbidden to men and women to bathe together in the same warm baths, which is a shameful thing.

To the Editors.

ANECDOTE OF A HIGHLAND FISHERMAN.

DURING a recent tour to the Hebrides, my route led me through the interior of Argyleshire, and among the lakes frequented by herring fishers. Being alone, I often preferred to the regular ferries, coasting and crossing in a fishing boat, because I could thus enjoy the scenery longer, and circulate Gaelic tracts more extensively. Few places furnish equal opportunities with the herring lakes in the fishing season for doing good, provided, one's olfactory nerves are not too delicate for the smell, nor one's other nerves too weak for the mountain storms. Mine happen to be of the right sort, and therefore I sustained no injury. To see the uncouth and beameared figures in these boats, *humanity* is almost the last thing one would think of looking for among them, their

faces are so tanned by the weather engraining the filth in the skin. Few parallels to the following fact, however, can be produced from the annals of ancient or modern magnanimity.

I arrived by a fishing boat at Ardentenny, just as the Countess of Dunmore had left the inn. She had come down from her seat in the neighbourhood, to reward some men who had rescued two fishers and their boat from the lake. The schoolmaster of the village gave me the following account. The two men were on board mending their nets at a considerable distance from the shore, when a sudden squall upset their boat. One of them could not swim, and the only oar which floated was caught by him who could swim. His sinking companion shrieked, "*Ah, my poor wife and children,—they must starve now!*"—"Save yourself, I will risk my life for their sakes!"—said the other, thrusting an oar beneath the arm-pits of the drowning man. He committed himself instantly to the deep, in danger of perishing, for the safety of his companion. That moment the boat struck the bottom, and started the other oar by their side, and thus both were enabled to keep afloat until they were picked up.

Had this event happened during the classic period of Greece or Rome, it would have been immortalized in the poetry of Sophocles, and the prose of Livy. Infidels would have quoted it with triumph in commendation of natural religion; and christians would have employed it to shame formalists into the underrated duty of "*brotherly kindness.*" For the latter purpose, I send it to your Magazine. Perhaps, at some future period, I may request a corner for the insertion of extracts from my Hebridean tour.

MITTS.

* It seems, by the above memorandum, that Calvin's fidelity, in reproving sin, brought upon him the displeasure of the base multitude, and that they had made false reports against him to the magistrates. The notes of October 11, 1547, and December 23, 1549, clearly explain the cause of their antipathy.

TRANSLATOR.

POETRY

PARAPHRASE ON THE THIRTY-EIGHTH CHAPTER OF JOB.

For the Congregational Magazine.

At length the voice of Deity was heard,
And from a whirlwind issued the dread word; —
Stand forth frail mortal, if thou would'st descry
My counsels deep, and answer me on high; —

Say, where and what wast thou, when first I eyed
The mighty space — illimitable void,
When from my hand-omnipotent I flung
Earth's pond'rous fabric, and on nothing hung
Its massive columns? Can thy feeble thought
E'en grapple with the mighty deed I wrought;
When at my beck this beauteous arch appear'd,
Which o'er immensity's abyss I rear'd?
When I in wisdom plann'd the bold design,
With hair-breadth nicety sketch'd out the line,
And forming, taught to move by firm decree
The well-pois'd circle, was I taught of thee? —
When like a toy I from my finger toss'd
This orb magnificent, yon countless host
Of flaming worlds awhile in wonder gaze,
Now the loud simultaneous burst of praise
Resounds through heav'n's blue realms with glory fraught,
Whose limit mocks the toil of human thought.
Those shining orbs, with melody divine,
In rival strains declare the glory mine;
And morning stars the heavenly arches ring
With shouts of joy to their immortal king.

When the blind surges toss, and foam, and rage,
Didst thou to fix their boundary engage?
And when 'gainst heav'n their angry crests they throw,
Said'st thou "Thus far, no further, shalt thou go?"
Did thy hand weave the sable garb they wear?
Didst thou their spacious swaddling band prepare?
That mist tenebrious o'er their surface spread,
And softly lay them in their oozy bed?

When didst thou melt night's dusky shades away,
And clad young Morn in robes of sable grey;
Call forth her fragrant perfumes, and unfold
Her modest graces, and her tints of gold?

Hast thou descended into ocean's womb,
Where countless hosts have met their final doom?
Eyed its dark caverns, its dread cliffs array'd,
With wonder fraught, in majesty array'd?
Or unappall'd explored that dreary cave,
The hideous mansion of the silent grave;
Those regions of once animated clay,
Where Death, pale tyrant, holds despotic sway?

When didst thou, Job, the exhaustless fount behold,
Whence I those streams of pale bright ether roll'd,
Which in the crystal ocean placid lie,
Where bathes unwearied thy delighted eye?
Or view the black abyss from whence arise
Those shades which nightly inundate the skies?

Tell me, dost thou the chilly regions know,
Where those chaste gems of icy crystal grow,
Which visit earth like spirits, — scarce survey
Its tainted matter ere they melt away:
Or where the spacious vault, in which appears
The fleecy treasures sinking nature wears;
When with paternal care I softly lay
O'er all her sickly frame the chaste array?

Who hung yon floating seas aloft? whose power
 Calls thence the gentle and refreshing shower?
 By whose soft influence the genial soil
 Remunerates the patient labourer's toil?
 See with blind rage the frowning tempest fly,
 And scowl and sweep along with hideous cry!
 Whilst through yon overcharg'd and murky cloud,
 Heav'n's grand artillery is heard aloud;
 And quick as thought, shot from the angry sky,
 The fatal balls on fiery pinions fly.

Canst thou the watery particles unite,
 Evasive to thy touch as rays of light
 Which play around thee, Job? or canst thou tell
 How I imprison in their dark deep cell
 The liquid mountains which lie buried there,
 When the broad impress of my seal they bear?

Will cheerless Winter's wide and sterile reign
 Cease at thy bidding, and young Spring again
 Creep forth with modest blush? or who conveys
 Through yon blue fields fair Mazzaroth's glittering rays?—
 See how the grand and "heav'nly-harnes'd" team
 Glides on in triumph through the ethereal stream!
 What varied wisdom shines through every part!
 What wonder, what infinity of art!

And lastly, let the thunders of thy word
 Through heav'n's aquatic regions be heard;—
 Break up the fountains of the mighty deep,
 And in a moment from creation sweep
 Earth's stately fabric; whilst thy lightning's fire
 Displays the terrors of thy kindling ire.
 Then may'st thou murmur at my deep decree,
 And then may dust and ashes plead with me.

C. C. Shrewsbury, Nov. 21. 1818.

REVIEW OF BOOKS.

A Scripture Catechism in the Method of the Shorter Catechism of the Assembly of Divines at Westminster. By Matthew Henry, Minister of the Gospel, first at Chester, afterwards at Hackney. A New Edition. London; Printed for James Black, and Son, Tavistock-street, Covent Garden.

We take the earliest opportunity to hail the appearance of this most valuable little work. It has long been a desideratum. Few, very few indeed, were aware that such a treasure existed, and scarcely a copy of it was to be procured. Many will now form an acquaintance with it, which will be improved into cordial and lasting friendship. To all who desire the sincere milk of the word, it is a sufficient recommendation to say, that this Catechism is the production of Matthew Henry's pen, whose praise is in all the churches. All who believe in the doctrines contained in the Assembly's Catechism, and are engaged in the instruction of the rising generation, may be

assured that this is one of the best helps they can have in their important labour. Heads of families and Sunday school teachers will find it a very useful companion. Children who learn the Assembly's Catechism, should be furnished with this as a reward of diligence, that they may understand what they learn.

It has not unfrequently been objected to that form of sound words, the Assembly's Catechism, that it is above the comprehension of children, and too theological. We trust, this work of Mr. Henry's will serve in no small degree to remove that objection, and show how the great doctrines of Christianity may be simplified, and brought down to a level with the feeblest capacities. There is an excellent abridgment of Mr. Henry's Catechism, by the Rev. David Somes, once of Market Harbro', the friend of Dr. Doddridge. It is little known, and very scarce. A new edition of that also we should not be sorry to see announced.

The Spirit of Prayer; or, a Discourse on the Nature of Prayer, &c. with Directions for attaining the Gift of Prayer. By Nathaniel Vincent, M. A. A New Edition, by J. H. Hopkins. London; Conder, St. Paul's Church Yard. Price 2s.

WHEN the nature of prayer is duly considered, it will be accounted the most solemn and the most sublime engagement to which the Christian is called in the present life. By divine appointment, it is inseparably connected with our progress and our joy, with our support under trials, our security among enemies, and our ultimate triumph over sin and death. The christian therefore, and more particularly the young christian, ought to avail himself of all those lawful helps, which may serve to elevate his conceptions of the importance of the duty, which may assist him in cultivating both the spirit and the gift of prayer, and furnish him with those scriptural views and sentiments, which will prove an impulse and a help to his mind in this interesting and holy exercise.

Our nonconformist ancestors, we have always been in the habit of considering pre-eminently distinguished by the fervour, the *unction*, the scriptural simplicity, and the holy importunity, of their prayers. They were, above all the generations that have succeeded them, MEN OF PRAYER; and it is to them we must look for specimens of that pure and burning devotion, which constituted them the glory of their own, and will make them the admiration of every succeeding age. We indeed consider it one of the principal sources of life, and zeal, and spirituality of nonconformist congregations still, that our ministers are not bound to the incessant repetition of one invariable form, and that private christians of tried character are admitted to the social exercise of this gift. We are sure that prayer formed a very considerable part of the worship of the first believers; and we are equally sure, that all their social exercises in this way, were extemporaneous and free; nor was the devotion of the church restricted to the apostles and ministers, the *holy brethren* united with them in this exercise. We cannot but consider it as the era of the church's bondage, when prescribed forms usurped the place of the more primitive practice, and the joint, social exercise of those gifts of supplication, which Christ bestows on his people, was forbidden or discountenanced. Why should the people of God be persuaded, that, under a dispensation, which is eminently a *dispensation of the Spirit*, in which they are directed to "covet earnestly the beat

gifts," the exercise of free and extemporaneous prayer was intended, from the first, to be confined to the apostolic age, and that to aim at it now is enthusiasm? For our own part, we do not expect any very extensive success in the promotion of christianity, nor any very remarkable revival of piety, until this secret but powerful spring is touched by that almighty agent, who is to effect the yet future glory of the church on earth. We are decided, but not prejudiced, in our preference of extemporaneous prayer, both in private and in public, and shall hail the day when the effusion of the Spirit of God shall induce men to relinquish their forms. That much advantage would result from the exchange, we have no doubt, and with those who have, perhaps the opinion of a learned and excellent bishop may have some weight. "For any one so to set down and satisfy himself with his book of prayer, or some prescript form, and to go no further, this were still to remain in his infancy, and not to grow up in his new creature; this would be as if a man who had once need of crutches, should always afterwards make use of them, and so necessitate himself to a continual *impotency*. Prayer by book is commonly of itself *something flat and dead*, floating for the most part too much in generalities, and not particular enough for each several occasion. There is not that life and vigour in it, to engage the affection, as when it proceeds immediately from the soul itself, and in the natural expression of those particulars, whereof we are most sensible." *Bishop Wilkins*.

The volume before us consists of six short discourses on the spirit of prayer, from Ephesians vi. 18. Each discourse is founded on a principal or leading proposition. We have perused the work with great pleasure, and are conscious that we cannot speak too strongly in its favour. It is the most complete, comprehensive, and judicious treatise on the spirit of prayer we have ever seen. The author was evidently a man of thorough knowledge of the scriptures, of experience, and of true devotion. This treatise will form an admirable accompaniment to Dr. Watts's *Guide to Prayer*. It is by no means superseded by this latter work; and, to our young friends, and those who wish for a closet companion that may cherish and invigorate their devotion, when they have not much leisure to read long and elaborate discourses, we can most cordially recommend this little work. Its size and price will also introduce it to many who can compass neither the purchase, nor the reading of larger works. The style is peculiarly neat and chaste, and even at the present day may be held up as a

model of that simplicity and earnestness which should distinguish works of this class. The only specimen we shall offer, is the short, but neat and impressive preface by the author.

"Being about to read a book concerning prayer, how important is it that you begin with prayer, that you may read with profit? Lift up therefore your hearts unto God, and desire grace to do what is made known to be your duty.

"God's precepts are for your profit; he is not capable of being advantaged, for he is infinitely and eternally self-sufficient; but you yourselves will be benefited by your obedience. He requires you to come to the throne of grace, that he may impart his grace and mercy unto you, that no much stand in need of it. It is the property of good to be communicative of itself; and the Lord, who is the *Summum Bonum*, highest and chiefest good, doth give most of all liberally.

"Prayer is an ordinance he hath appointed; and it is a great privilege we are allowed to pour out our souls before him; his hand is not shortened, his ear is not heavy, we shall not be straightened in him, if we are not straightened in our own bowels.

"You that have never prayed with any seriousness of spirit, should cry now with the greater fervency, you have not one sin pardoned,—not one corruption mortified,—not one saving grace wrought in your hearts; you have not the least part of your main work done;—no provision at all made for eternity, and another world. It concerns you, therefore, to beg as for your lives, that God would reconcile you to himself in Christ, and make you new creatures, and become a Father and a portion to you.

"Now is the accepted time; now the Father of mercies is upon the mercy-seat. Now the Lord Jesus is willing to be your advocate, and to intercede for you. Now the Spirit of grace is ready to help our infirmities. Now forgiveness of sin, and life and immortality are freely offered; nay, you are intreated to accept them. But it will not be thus always; shortly God will be inexorable;—the advocate will be a judge to condemn, and the Spirit will withdraw for ever, and the day of grace will be ended. Oh, therefore, pray now; for then it will be too late to pray.

"And for you that make conscience of this duty, wrestle still with the greater vigour. Those are the strongest christians who are mightiest in prayer. He that prays well, will do all well besides; for by prayer strength is obtained for the performance of every duty.

"I have added a short treatise concerning the gift of prayer, because many are weak and unexercised in this duty, and have furnished them with scripture expressions which are without controversy the best of all; and by practice and diligence their ability may be increased.

"These sermons were begged from heaven. I followed them with prayer, that from thence they may be effectual, not only to those who have desired the publishing of them, but unto all others, into whose hands the providence of God shall bring them." p. xiv.—xvi.

The Editor deserves our thanks for the re-publication. He has prefixed a brief memoir of the ejection and sufferings of the excellent author. We regret that it is so brief. In our opinion, Mr. Hopkins has not improved, but rather impaired the account given in the Nonconformist's Memorial. He would do well, should a new edition be required, to give Palmer's memoir *in full*, as that contains Dr. Taylor's delineation of his character, both as a minister and a christian. We must be allowed to repeat our recommendation: every christian family would do well to insert this little volume among their books for domestic reading; liberal persons will find it an admirable tract to distribute among the pious poor; and christian parents, who are blessed with pious children, would find it one of the most eligible books they can select for *Christmas presents*; while those in our churches who are called to the social exercise of the gift of prayer, will certainly not peruse it without considerable advantage.

A Treatise on the Covenant of Grace; by John Colquhoun, D.D. Minister of the Gospel, Leith.

A COVENANT, in general, is a voluntary compact, or agreement of different parties, by which they bring themselves under mutual obligations, in certain conditions stipulated between them. Such a covenant compact the scriptures represent to have taken place between God and Christ. As a covenant necessarily implies a *distinction of parties*, the covenant of grace must be founded on the scripture doctrine of the person of Christ. Mr. Hutchinson and his followers assert that the covenant of redemption and grace was, in its original constitution, between the three persons in the Godhead; whereby they have laid themselves under an execration if they do not perform their several parts in man's salvation: but this is a bold, irreverent representation of the covenant, and verges too much towards tritheism. The personal agency of the Holy Spirit is of *unspeakable* importance in the economy of man's salvation; but, so far as we can see, he is never represented, in scripture, as a *contracting party* in the covenant. Doctor Colquhoun is of opinion that the covenant of redeeming grace "necessarily supposes a plurality of persons in the adorable Godhead;" and, if the deity and eternal existence of Christ be admitted, it undoubtedly does; because it is on this supposition that there are two parties in the covenant: but it is a *petitio principii* to affirm, that the covenant of grace necessarily supposes a *trinity* of persons in

the Godhead; because that is taking for granted that there are three parties in the covenant; which is the thing to be proved. Dr. Colquhoun, we think, has expressed himself with qualifying regard to this distinction: "the contracting parties of the covenant of grace," he affirms, "were the eternal Father, and the eternal Son, as the representative of elect sinners; with the infinite approbation and concurrence of the eternal Spirit." The doctrine of the Trinity presupposed it necessarily follows that the will of the Father, and of the Son, and of the Holy Spirit, is one; and, in this respect, the Doctor and ourselves are in perfect agreement; but what we affirm is that the notion that the Holy Spirit was a stipulator in the covenant, so as to be a contracting party with the Father and the Son, is mere hypothesis, unsupported by scriptural testimony. When, with all humility and veneration, we attempt a becoming representation, according to inspired scripture and sound reason, of the DIVINE NATURE, we speak of it as incomprehensible; strictly simple and spiritual; self-existent; and possessed of absolute infinity: the subject, therefore, of the doctrine of the Trinity is INFINITE DEITY; and ought not to be measured by any rule or analogy drawn from finite subjects. The mode of the distinction subsisting between the three divine persons is confessedly unknown: it is with the fact of that distinction, Trinitarians are concerned: difficulties urged against the former, prove nothing against the latter. But from the familiar manner in which some divines express themselves on this sublime, unfathomable, and gloriously transcendent subject, it might be inferred that they not only believe the fact, but comprehend the mode of that distinction. The covenant of grace being purely a doctrine of revelation, the genuine dictate of the sacred scripture must be our sole object of inquiry. There we read, that God has made a covenant with Christ; and on this foundation let us rear the whole superstructure of the covenant of grace.

If, however, Christ, as a party in the covenant, is to be considered not merely as the second person in the Godhead, but as the Theanthropos, God-man, Mediator, it may be urged that there was a necessity for the actual existence of Christ's human soul, prior to any covenant transaction between God and him. To this it may be replied; first, as to the incarnation of Christ, or his assumption of the human body, scripture is express that it was a transaction in time; and his body is spoken of as that which was to be provided by God, and assumed by Christ. Secondly, as to

Christ's human soul, its pre-existence has been supposed, nay, and asserted by some considerable divines, who have conceived that this was the first object of God's creating power, and that on this account Christ is called "the beginning of the creation of God." They allege Colossians i. 15; Revelation iii. 14; to which they apply also those scriptures which speak of his existence and generation before his incarnation, as also those instances of his visible appearance to Old Testament saints; urging, that this gives a right idea of the tenor of the Old Testament dispensation, which was under the conduct of Christ, the Angel of the Covenant.* But divines in general have declined this hypothesis of the actual pre-existence of Christ's human soul; because texts of Scripture are brought to support it, which ought to be understood in a higher sense; that is, as asserting the real deity of Christ, and the eternal existence of his divine person, as such. We apprehend it quite unnecessary to suppose the actual pre-existence of the created nature of Christ, in order to a covenant transaction. The covenant was made with Him, who, by the decree of God, did, antecedently to time, assume and sustain the complex character of God-man, and the relation of head and surety of the elect. As such, he engaged in a covenant way with the Father on their behalf; is said to have been "set up from everlasting;" to be the grand medium of displaying the divine perfections to man; to have had a glory settled on him, and given to him, distinct from his essential and original glory, as a person in the Godhead; and this glory, it is apprehended, is what Christ solicited at his Father's hands, as the reward of his finished work of redemption. Certain it is, that, under this complex character, he is constantly and uniformly recommended in Scripture, as the object of faith, love, and obedience. We have great pleasure in presenting our readers with the sentiments of Dr. Colquhoun on this branch of the covenant.

"Now the immediate consequence of the Son of God's consenting to become man, was, that he was constituted *substantialis* Mediator, or Mediator in respect of nature, between God and man. Upon his consenting to be God-man in one person, he, as partaking in legal estimation of the nature of both parties, was constituted substantial Mediator. From everlasting he was God equal with the Father; and so stood related to heaven: from eternity he consented to become

* Vide Exodus xxiii. 30; Genesis xlviii. 16; Malachi iii. 1; Isaiah xlii. 9; Haggai's Glory of Christ unveiled; and Dr. Watts on the Glory of Christ.

man; and so stood related to earth. The two families of heaven and of earth were at war with each other, and no peace could be restored but through a Mediator. And where could a mediator, or dayman, qualified to interpose between two such parties, be found, who would not either be too high, or else too low, in respect of one or other of the parties? A mere man, or an angel, would have been too low, in respect of the infinitely high and holy God; and an unveiled God would have been too high, in respect of sinful man, unable to bear immediate intercourse with such glorious majesty. The only begotten Son, therefore, in order that he might be qualified to mediate, as being God equal with the Father, he was already high enough, in respect of the party offended; so, by consenting to become man, he engaged to become low enough, in regard to the party offending. A type of this, his substantial mediation, was Jacob's ladder, 'which was set upon the earth, and whose top reached to heaven;' and therefore was an apt emblem of the divine and human natures in the person of Christ, through whom, as the substantial Mediator, a way was opened for peace and intercourse between God and man. Accordingly, our Lord Jesus applies it to himself; 'Verily, verily, I say unto you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.' By thus becoming substantial Mediator, he was capable of subjecting himself to that law, which was binding upon us,—of paying our debt of love to God, and to man; and of suffering and of satisfying for sin, in the same nature that sinned." p. 64, 65.

This, with the exception of the application of Jacob's ladder, we think strictly scriptural.

The covenant of grace, in its whole compass, may not improperly be defined as that blessed compact between God and Christ, in behalf of the elect world, in which Christ is constituted their representing head, and surety, for whom he engaged to work out a complete redemption; and in which God has promised to bestow all the blessings of his goodness, in the head and members respectively; so that, in due time and order, they may reign together in endless glory. The points principally maintained in this definition are, that the constitution of the covenant of grace was an eternal transaction; that the principals in this covenant, are God and the Lord Jesus Christ, and not the sinner immediately; that Christ is fixed on herein as the public representative and responsible head of all his elect; that all new covenant blessedness is ascertained to them, not in their own right but in his alone; and that the constitution and administration of the covenant, in its whole extent, are uniform, and of a piece with these eternal settlements. The being of such a covenant, or eternal transaction between the Father and Christ, appears from many passages of scripture, wherein the

articles of such a compact are expressly mentioned. In Zechariah, vi. 12, 13, the parties mentioned are Jehovah and the Branch, and the things spoken of agree to them only, and not to Joshua and Zerubbabel as some have supposed; nor is the latter so much as mentioned in the whole context. A second class of scriptures relate to what Boston calls the covenant of royalty with David; which was evidently a typical exhibition of a covenant with Christ, David's antitype. Dr. Colquhoun lays some stress on the radical signification of the word, in the original language of the Old Testament, which we translate *covenant*; in proof of the existence of a federal transaction, or covenant, properly so called, between Jehovah the Father, and his only begotten Son.

"According to some," he affirms, "it is derived from a root that signifies to cut down, or cut off; because in ancient times it was, in making a solemn covenant, usual for the parties contracting to cut beasts for sacrifice in two, and to pass between the parts of them, in order to confirm their agreement. According to others, it is more properly derived from a root that signifies to choose, and is expressive of the nature of a free compact; for in every such compact, a choice is made of the parties between whom, of the objects about which, and of the conditions on which the agreement is made. Now that word is, in the Old Testament, employed by the sacred writers to express the covenant of grace, considered as a compact, or covenant, properly so called, or as made from all eternity, between the Father and the Son, as the last Adam." p. 7, 8.

The term in the original language of the New Testament, by which the inspired penmen of it have translated the one above mentioned from the old, is, in like manner, it is affirmed, used by them, sometimes to express the covenant of grace, considered as a proper compact, or federal settlement, between the Father and the Son, as the representative of his elect. In this sense the Apostle Paul uses it, in Hebrews vii. 22, when he says, "by so much, was Jesus made a surety of a better covenant." On which scripture Dr. Colquhoun remarks;—

"It appears to me, as it does to many others, that the original word should, in this passage, be translated *covenant*, rather than *testament*. While there is ordinarily no place in a testament for a surety, it is proper, and often indispensably requisite, that there should be one in a covenant. The term is better translated *covenant*, than *testament*, in Luke i. 72; Acts iii. 25; and Hebrews viii. 6—8; and perhaps in every other passage where it occurs, except in Galatians iii. 15; and Hebrews ix. 16, 17. In the translation of the Seventy, *בְּרִית* is translated *judicium*, in all the places where it is to be

found, except in Deuteronomy ix. 12. and 1 Kings xi. 11; and the term occurs in the Old Testament above two hundred times. The Septuagint is, in this, confirmed by the inspired penmen of the New Testament. In our language, no word is found so proper to express the meaning of both these terms, as the word *covenant*." p. 8, 9.

The existence of such a covenant may be argued also from the person, character, and work of the Mediator; for if this glorious person was set up from eternity, as the medium of displaying divine glory, in the salvation of elect sinners, it must have been settled what official character he should sustain, what work he should do, and what reward he should receive. The importance of the undertaking, and the arduous and expensive manner in which it was to be accomplished, greatly strengthen the argument.

As to the constitution of this covenant, or the principal articles it contains, we are not left to conjecture; but are assisted with abundance of scripture evidence. We shall state, as briefly as possible, what we have been accustomed to regard as the stipulations of the covenant, so far as they relate to the contracting parties, God and Christ. They include God's appointment, and Christ's voluntary undertaking of the relation, character, and work of representing-head to his elect; receiving them at his Father's hands, to be his special charge and trust; for whom he engaged to fulfil the office of complete Redeemer. This included his engagement to assume our nature, at the time appointed, with all its sinless infirmities; to be made under the law, in its full extent,—not only the law of nature, but also the law of rituals:—to subject himself to sufferings, necessities, tortures, and death itself, as the penalty of a broken law due to our sins; thus fulfilling the utmost of the demands of law and justice, as our substitute and surety. Christ covenanted that after his resurrection and ascension, he would employ his renewed life, and unlimited authority, as Mediator on the behalf of his church; continuing to exercise his distinct offices of prophet, priest, and king, till all his elect should be complete in glory. On the other hand, God the Father stipulated in this covenant, that he would, by his miraculous power, create the human nature of Christ, and endue it with a plenitude of the gifts and graces of his Holy Spirit, suited to the extraordinary character and work of Christ; that, on the finishing of the work of redemption, he would raise Christ from the dead, exalt him at his own right hand, and give him universal dominion in heaven, and in earth; that he would send forth the gospel of

salvation into the world, would accompany it with his spirit and power to the effectual calling and sanctification of his elect; and, at the end, bestow on Christ and them a heavenly and everlasting inheritance.

While the personal glories of the Father and of the Son are exhibited, as principal contracting parties in these eternal transactions, the personal glories of the Holy Spirit are by no means lessened or eclipsed: since his operations, or personal agency in applying the blessings of the Father's purpose, and the purchase of Christ, are of the last importance to the souls of men; wherein he acts as the glorifier of the Father, and of Christ, in all.*

These remarks properly belong to what Dr. Colquhoun has expressed under the second chapter of his treatise, as "the order observed in making the covenant of grace:" on some passages of which, if our limits would permit, we should feel it a duty to animadvert: particularly as those passages exhibit a most fanciful interpretation of scripture.

The second branch of this divine covenant is that which is commonly called the covenant of grace; the scriptural idea of which may be defined, as God's revealing and engaging himself in and through Christ, to be the God and portion of elect sinners; in which he graciously promises to them all that grace and glory, which shall make them perfectly holy and happy in his own time and way: so that by the energy of his spirit, in the use of appointed means, they shall be all brought to an actual and willing surrender of themselves to his service and fear, for time and eternity. The substance or tenor of this covenant is highly important. It is the revelation of the determinate purpose of God to bestow salvation on a part of the human race; to bestow it in a way of free mercy and grace, in opposition to any worthiness or merit in the object; to bestow it not as the result of his absolute goodness, but in virtue of the atonement and mediation of the Lord Jesus Christ; and to bestow it in such a way, and by such means as are especially suited to the specific nature and powers of the rational creature. On Christ as "the surety and the sacrificing priest of the covenant," Dr. Colquhoun's remarks are truly excellent; and his inferences from "the making of the covenant," solid and judicious.

"Consider, O fainting believer," it is pathetically stated, "the infinite sufficiency of the sacri-

* Vide John xiv. 16–26; xv. 26; xvi. 13, 14. Owen's Tracts in folio, p. 109.

face of Jesus Christ. Be assured, that, as the drop of ink which hangs on the point of a pen, would be lost in the waters of the ocean; so all thy sin, how aggravated soever they have been, when cast into the unbounded ocean of the divine Redeemer's blood, will be utterly absorbed, and never any more appear." p. 112.

These are the authorized declarations of a treatise on the covenant of grace.

"How illustrious," it proceeds, "are the displays of the perfections of Jehovah made in that covenant! Behold, believer, how infinite love, grace, and mercy excite!—how unsearchable wisdom and knowledge form the plan!—how infinite persons mutually stipulate!—how infinite perfections work together for thy redemption. Pardon, justification, and acceptance; sanctification, effectual calling, and divine teaching; faith, repentance, conversion, religious fear, love, and filial obedience; perseverance; deliverance from sin, Satan, and the world, and all kinds of spiritual enemies and evils; in a word, help, guidance, presence, and support through death to glory, are represented as those covenant blessings which God has absolutely and by oath promised to his people. These are the fruits of the 'Tree of Life,' the leaves of which are for the healing of the nations."

This view of the doctrine of the covenants serves to settle the question whether faith, repentance, and new obedience are conditions of the covenant. The affirmative of this, for various reasons, cannot be allowed: because the condition of the covenant, or compact, is that part of it which, when performed, gives a person a right to the benefits stipulated, so that they become his due, in such performance. But that which gives believers a right to eternal life, or entitles them to the love of God, is not any thing done by them, or even wrought in them; but merely what Jesus Christ has done as Mediator and Surety. If faith, repentance, and obedience, were conditions of the covenant of grace, then salvation would be of debt, and not of grace. Believers might challenge it as their due, and not receive it as matter of free gift. These cannot be properly conditions, because they are real benefits actually provided and promised, in the covenant, as ingredients in that salvation which Christ has merited for his people, as truly as heaven or glory itself. In respect to the order and method of God's bestowing saving blessings, faith, repentance, and gospel obedience, may be considered as *pre-requisites*, or necessary qualifications for eternal life: the scripture every where asserting the necessity of these preceding attainments, as ever a man hopes to attain the subsequent happiness. On this account many good divines retain the term condition, while they qualify the idea by calling it *conditio sine qua non*, or condi-

tion of connexion; and in this sense every attainment, in grace, is a condition of our possessing glory; none of which ever yet gave the shadow of a right to it. This distinction is explicitly stated in the treatise before us.

"In the settled order of that august contract, the having of the quickening spirit, goes before faith, faith before justification, justification before sanctification, true repentance for sin, before God's fatherly forgiveness of sin, and holiness in time, before happiness in eternity. These, therefore, may be styled, conditions in the covenant of grace; that is to say, conditions of order and connection, in it; and they belong to the established order of the promises, and of the administration of the covenant, which are contradistinguished from the condition of it. Such conditions, however, can with no propriety be styled, the conditions of the covenant of grace; any more than the hireling's receiving of his hire, can be termed the condition of a covenant of service. When the term condition is improperly taken, and no more meant by it than that particular duties performed must, in the order of the covenant, precede the enjoyment of particular benefits promised, many duties may be styled conditions. As faith in particular is, in the public dispensation of the covenant, not only required, as is repentance too; but is the appointed instrument by which sinners receive the benefits thereof, it often has been, and still might be, styled a condition of connection in it. But when the word condition is used in its proper signification, to express that, which in itself, or at least by fraction, is meritorious of the promised benefit; or that, which when performed, gives a full right to claim the promised reward; or that, on the performance of which, not only the possession of the promise or benefit promised, but the right to possess it is founded; nothing but the spotless, the finished, righteousness of Jesus Christ, by which, all the demands of the broken law are completely answered, can be admitted to be the condition of the covenant; for as the reader will soon see, it comprises all the proper conditions of it." p. 112, 116.

Then follows proofs that the surety-righteousness of Jesus Christ is the condition of the covenant of grace; in the progress of which we are conducted to an illustration which we think had been much better omitted.

"Elect Infants, it is said, dying in infancy, are doubtless entitled to eternal life, though they cannot exercise either faith or repentance; but it is manifest, that the condition of the covenant must necessarily have been fulfilled, either by themselves who have that title, and consequently are saved, or by another in their stead."

"We allow," says Dr. Doddridge, "that God might, for aught we know, consistently with his own perfections,

* Vide Lectures on Divinity, v. 2. p. 206.

suffer the souls of those who die in their infancy to be utterly extinguished, and to sink into everlasting insensibility; and in that case the transgression of that ancestor which made them mortal, might, in a qualified sense, be said to *destroy* their souls. But that one rational creature should be made finally and eternally miserable for the action of another, which it was no way in his power to prevent, does so ill agree with our natural notions of divine justice, and the repeated declarations of scripture, and with what God is pleased to say concerning his compassion for infants, that we must at least wait for the plainest and fullest decision of scripture before we can admit it as true."

That there are non-elect is a necessary consequence of the doctrine of election; but where, we demand, is that scripture which, in connexion with the covenant of grace, authorizes the application of the epithet, "elect," to a part only of the infant offspring of the human race? And yet the election of infants—and by consequence the non-election of some infants—is spoken of with as much confidence, as if the author had borrowed his illustration from the election of angels. If the phrase be scriptural, we are "dumb," and open not our "mouth;" but if it be not, why shock the feelings of humanity by the use of such unauthorized expressions? Antinomians, indeed, as if possessed of the savage calmness of Moloch, with unmoved indifference, consent to the perdition of near relatives and of friends; but orthodox divines should be very cautious not to give countenance to so unnatural apathy. The term, "reprobate," we think, is very unguardedly used in this treatise.

"*Reprobate souls in hell.*" It is said, and that in illustration of the "spiritual comfort of the elect" do exist, and shall continue through all eternity, to exist; but they are never said, in scripture, to *live*, because they are far from existing comfortably. Spiritual consolation, then, is spiritual life, in enjoyment." p. 241.

Reprobation, in the place which it occupies in this part of the treatise, as set in opposition to election, naturally leads to the conclusion, that, in the author's mind, the idea associated with the term is, that God, without respect to *sin-foreseen*, did, for the exhibition of his perfections, from all eternity, decree the perdition of a part of the human race. If this be the author's sentiment, we can only say, that we entertain no such notion of the doctrine; of which the term *preterition* is much more expressive, than *reprobation*.

"God, in the decree of election," President Edwards remarks, "is justly to be considered as decreeing the creature's eternal happiness, antecedently to

any foresight of good works, in a sense wherein he does not in reprobation decree the creature's eternal misery, *antecedently to any foresight of sin*: because the being of sin is supposed in the first place, in order of the decree of reprobation, which is, that God will glorify his vindictive justice; and the very notion of revenging justice, simply considered, supposes a fault to be revenged. The considering of the glorifying of vindictive justice, as a mere end, has led to great *misrepresentations*, and *unadue*, and *unhappy expressions* about the decree of reprobation. Hence the glorifying of God's vindictive justice, on such particular persons, has been considered as altogether *prior*, in the decree, to their sinfulness, yea to their very being: Indeed, the glorifying of God's mercy, as it pre-supposes the subject to be miserable, and the glorifying his grace, as it pre-supposes the subject to be *sinful*, *unworthy*, and *ill-deserving*, are not to be conceived of as ultimate ends, but only as certain ways and means for the glorifying the exceeding abundance, and overflowing fulness of God's goodness and love; therefore, these decrees are *not* to be considered as *prior* to the decree of the being and permission of the fall of the subject. And the decree of election, as it implies a decree of glorifying God's mercy and grace, considers men as being *curled and fallen*; because the very notion of such a decree supposes *sin and misery*."

Sin then is the source of condemnation; and the term "reprobate," when set in opposition to the term "elect," as applied to "souls in hell," is, in our humble opinion, misplaced. We wish that such expressions as "*vindictive wrath*," "*revenging wrath*," "*vindictive justice*," "*revenging justice*," were expunged from our theological nomenclature.

The preceding view of the covenant serves also to teach the true import of those passages of scripture, which speak of God's making a covenant with the elect, or with his people; and they also making a covenant with him. On the part of God they relate to the actual revelation of his purpose and grace towards them in Christ. His promising to bestow the designed blessings, on them, in due time and order. His presenting and proposing these things to their hearts, for their willing acceptance. His enjoining on them the use of these ordinances, as those means of conveyance which his infinite wisdom has seen fit to appoint. His requiring such returns, at their hands, as such special

* Vide Miscellaneous Observations, v. 2. p. 162, 166.

relation and obligation make necessary and proper. On the part of the people of God, they imply, earnest and hearty embracing the promised grace of the gospel, in the way in which it has pleased God to engage to bestow it; a fiducial surrender and dedication of themselves to his fear; or, in scripture phrase, "joining themselves to the Lord;" a holy, sincere, engagement of heart, lip, and life, to the observance of all his commandments, respecting both their worship and their walk. These things, duly weighed, afford a plain solution of that material question, whether the covenant at Mount Sinai was the covenant of works or of grace; but for all that can be said on this question, we refer our readers to this treatise, chapter the sixth, "of the dispensations of the covenant of grace;" and chapter the eleventh, "of the points of difference between the covenant of grace, and the covenant of works." Too much, we think, cannot be said in praise of the very judicious manner in which, in a separate chapter, is illustrated "the way of a sinner's entering into the covenant, so as to become personally interested in it." That no misapprehension may occur,

let it be particularly noticed that when, under section first, of that chapter, it is affirmed,

"That the faith of the law, according to the settled order of the administration of the covenant, is necessarily antecedent to the faith of the gospel," p. 400.

it is expressly stated to be so "in order of nature," and not necessarily in order of time. Antinomianism has no place in this treatise. The duty of all men to believe the gospel is proved *irrefragably*. Unbelief is scripturally condemned; and despair censured as criminal. Glad tidings to perishing sinners; strong consolation to believers; the boundless riches of grace; unsearchable wisdom and knowledge; the transcendent lustre, and the unparalleled glory of the divine perfections; are the truths which, in this treatise, are ably and scripturally exhibited. He who approves of the theological sentiments of Cloppenburg, Witsius, Turretin, Moor, Erskine, Brown, Hervey, Gib, Muirhead, Gill, and Boston,* cannot be otherwise than refreshed by a perusal of Dr. Colquhoun's *Treatise on the Covenant of Grace*.

* Vide Dedication, page 5.

EPITOME OF MISSIONARY TRANSACTIONS.

The London Missionary Society.

OUR readers are probably better acquainted in general with the various and extended concerns of this society, than with those of the preceding, or other societies. Affection, as well as propriety, forbids us, however, from omitting an abstract of its recent affairs. They will bear repetition, and are too important to be forgotten.

SOUTH SEA ISLANDS. This first essay of the society, which has exposed it to many cruel taunts and reproaches, is at length bringing forth a hundred fold. The faith and patience of the saints have not been exercised in vain. After an ineffectual attempt, by the idolatrous party in Tahiti, to de-stroy the Christians; and after being treated with a lenity which savages never show to each other in the hour of victory, the idolaters were constrained to acknowledge, that their gods had deceived them, and that henceforward they would cast them away, and embrace this new and merciful religion. The authority of Pomare, which had been brought into question, was acknowledged; and the result is, that *idolatry is entirely abolished*, both at Tahiti and Eimeo, together with the small islands of Tapuamau and Teturoa. They are all now, in profession, christian islands. The gods are destroyed, the *marae* demolished, human sacrifices, and infant murder, we hope for ever abolished; and the people are every where calling for the missionaries to instruct them. The sabbath-day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every sabbath, and every Wednesday evening, all round Tahiti and Eimeo.

In the four Society Islands also, Huabeine, Raiatea, Tahoa, and Borabora, most of the chiefs, and a large majority of the people, have renounced idolatry, and embraced christianity. The chiefs of these islands have sent letters and repeated messages to the missionaries, earnestly intreating them to send and teach them also; and Mai, a chief of Borabora, sent a letter, to remind them that Jesus Christ and his apostles did not confine their instructions to one place or country.

Education is spreading rapidly through these islands. There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well. About 400 copies of the Old Testament history, and as many of the New, with many chapters of Luke's Gospel in manuscript, are in circulation; also 1000 copies of the Tahitian catechism, composed by the missionaries, which several

hundreds have learnt, and can perfectly repeat. Nearly 3000 spelling books are in use. There is an earnest call from all the islands for more books, the desire to learn to read and write being universal. The missionaries are preparing the gospel of Luke for the press. Pomarre, the king of Tahiti, (or Otaheite,) has made a present of his family gods to the missionaries, accompanied by a letter, wherein, referring to the idols, he says, "If you think proper, you may burn them all in the fire, or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods." These idols are now deposited in the society's museum in London. Such are the triumphs of the cross of Christ in the islands of the South Sea.—*The Lord God omnipotent reigneth.*

CHINA. At Canton, the excellent Dr. Morrison is pursuing his labours amidst many difficulties and discouragements, arising from the extreme jealousy of the Chinese government in reference to religion. He has, however, commenced new and large editions of the Chinese New Testament, both in 8vo. and 12mo. The 12mo. edition costs only about 2s. 6d. each copy. In addition to the whole of the New Testament, which has been for several years in circulation, he has finished the books of Exodus, Ruth, and the Psalms, and has entered on the prophecy of Isaiah. The Doctor is proceeding also with some extensive literary works in the Chinese tongue, which will greatly facilitate the work of future missionaries.

MALACCA. This improving station is likely, by the blessing of God, to prove one of the most important establishments under the patronage of the society. The word of the Lord sounds forth along these eastern shores, through the holy and unwearied exertions of Mr. Milne, and his assistants. He diligently prosecutes the translation of the scriptures into the Chinese, and publishes a *Chinese Magazine monthly*, combining entertainment with much useful information. This work seems to promise great usefulness to the Chinese, dispersed among the numerous and populous islands of the eastern ocean, who read it with great avidity. Mr. Milne calculates, that in China and Malacca together, there have been printed and circulated not less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. This indefatigable missionary has translated the books of Genesis and Deuteronomy into the Chinese language. He has now two Chinese schools, into which he has introduced the Lancasterian plan, as far as it was practicable. The children learn Dr. Morrison's Chinese catechism. This settlement has now the advantage of possessing two presses, with suitable workmen, and an able superintendent.

JAVA. In the midst of increasing usefulness, the society's missionary here, Mr. Süpper, was lately removed to his heavenly rest. He acted as secretary to the Auxiliary Bible Society at Batavia, and was most assiduous in circulating the Scriptures and tracts. Some of the last words of this devoted servant of Christ, to one of the societies were these: "A share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India; you may, therefore, command my services as long as I live." An Auxiliary Missionary Society has been formed here in aid of the Netherlands Missionary Society.

AMBOYNA. Mr. Kam appears to be favoured with increasing success. His stated congregation is nearly doubled; and when he preaches in Malay, the people are so anxious to hear him, that they come to church an hour or more before the time of service, to secure places; and at the missionary prayer-meeting, the place, which will contain 1000 persons, is filled. Facilities are now afforded Mr. Kam for printing the Scriptures, &c. which will be eagerly received in the Molucca islands. Mr. Kam communicates very gratifying intelligence, as follows: "It has been with the greatest delight and thanksgiving to God, that I have several times written to you of the pleasing expectations, as to the great work of the Lord in this colony, especially among the poor heathen. The inhabitants of three negerys, or villages, have lately come forward, to testify their repentance towards God, by abolishing every vestige of their idolatry, destroying even the houses appropriated to the worship of the devil, which, for many years, have been standing, not only in secret places in their forests, but even publicly in their negerys. I felt very much astonished that the prince of this world so quietly suffered the loss of so much of his territory, and so many of his subjects. Soon, however, the tumult and murders, occasioned by the resistance of the Malays to the Dutch government, abated my surprise, while they filled me with alarm. The resisting party endeavoured to compel every christian in the negery to assist in the dreadful revolt; the consequence of which has been, that a great number of the inhabitants have been dreadfully massacred, because they would not join with the revoltors. They have murdered the rajah of the negery, Sirisory, and a great number of the christian inhabitants of his negery. He was always a great assistant to me whenever I have travelled in this island to visit the negerys, and was honoured by every one in it, on account of his religious character." Mr. Kam

and his friends were still in great danger, but trusting to the arm of the Lord, and intreating the prayers of their brethren in England. In the year 1816, Mr. Kam baptized nearly two hundred adults, who had relinquished the religion of Mahomet, and professed to hear the gospel of Christ. The number of Heathens and Mahometans who have made a profession of christianity through his instrumentality, since his arrival in Amboyna, exceeds 1200. Preparations are making for printing and circulating religious tracts, which were before transcribed with great labour. Mr. Kam says, that he needs at least 20,000 copies of the Bible, for the supply of the people in Amboyna, and neighbouring islands. A single copy of the Bible was lately sold by auction for eight pounds.

CEYLON. The society has three missionaries here, who preach in Dutch and Cingalese, and instruct children in the English, Dutch, and Cingalese, by the help of under masters. On this island, there are nearly thirty missionaries, belonging to five societies, all labouring with harmony, and the prospect of great usefulness to the natives.

INDIA.

CHINSURAH. Mr. May has been led to turn his attention more particularly to education upon an improved plan, and now has under his care thirty-six schools, in which nearly 3000 children are instructed.

MADRAS. In this city, which is said to contain half a million of souls, and in the vicinity, the missionaries are labouring with much zeal, and with some success, though much more might be done had they the means in their power. The society has here four missionaries, who are busily employed in public preaching, printing and circulating the scriptures, and forming and superintending schools. Though their congregations are not numerous, they are sufficiently encouraging; as the mission is yet in its infancy. There appears a great desire among the natives to hear the gospel. They converse without hesitation, and listen with apparent attention. Inquiries are made for religious books, by some of those who attend the missionary chapel; and the missionaries earnestly intreat their friends in England, to send them out a suitable supply of Baxter's Call, Alleine's Alarm, &c. Family and social prayer is observed by some in the congregation; schools are opened, and well attended. Upwards of 550 children are in the course of instruction. They are educated on the improved system, they read extracts from the scriptures, and learn Dr. Watts's, and the Assembly's Catechism. The number of schools might be greatly augmented were it not for the expense attached to them. "We might have thousands of children," say the missionaries, "but teachers, rooms, &c. are all very dear." Speaking of the supply of missionaries for the place, they say: "were there only two ministers in all London, who preached in their native tongue, there would be a greater proportion of preachers than there is at Madras."

An Auxiliary Missionary Society is established here, whose general meeting is held in May. At the last meeting, all the missionaries belonging to the different societies united together. "Our assemblies," say they, "were composed of various nations and colours. There were present one Chinese, two Brahmans, and several native christians. Oh, it was beyond description. The spirit of the Lord appeared to be felt among us. There never was such a meeting in India; yea, perhaps, all things considered, there never was such a meeting in the world. The collections amounted to ninety-five pagodas, a pair of ear-rings, a gold brooch and sleeve-buttons, were also given." It is said of Mr. Knell, a missionary from this society, by one of another society; "he spreads life wherever he goes." It is a great happiness and a good omen to see the servants of Christ thus united, and to hear them thus speaking well of one another, though differing in some opinions and practices; and it is to be hoped this spirit will prevail more and more at home and abroad.

VILIGAPATAM. One of the missionaries here, thus writes: "We are out every day among the people, who are evidently more disposed to make inquiries after the truth. I have lately had conversation with some singularly interesting characters, whose questions were uncommonly striking. The children in the schools too, perform wonders; and by interrogating them, independently of the questions in their catechisms, we obtain satisfactory evidence, that they make an actual progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them, and the questions give birth to a series of subjects for inquiry and conversation. We have lately added a third catechism, partly in the manner of the Assembly's. In this way, both the youth and those of advanced life, hear and learn. The translation of the scriptures into their language, will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands."

At Chicacole, a town about sixty miles off, a number of persons have deserted the pagodas, and cast off the symbols of idolatry, in consequence of reading the scriptures, and enjoying the occasional labours of the missionaries.

BELLARY. Here much good has been done among the military: fear of losing caste, &c. deters the natives from embracing christianity. In the town and neighbourhood, there are seven schools, containing about 400 children, which are in a prosperous state; and the divine truths which the children read and commit to memory, have begun to produce some happy effects. The missionaries have completed a third catechism, and a large tract of scripture extracts; they are also proceeding in the great work of translating the scriptures into the Canado and Tamul languages. Many tracts have been dispersed among the natives, and a considerable sensation has in consequence been produced. Old and young apply for books, which they receive with great thankfulness, and many are beginning to express doubts about the verity of their own religion. An Auxiliary Missionary Society, a Tract Society, and a Reading Society, are established. The last is composed of about forty members. Mr. Hands in his journey from Bellary to Madras visited many schools, and distributed a number of Telinga tracts; but was not furnished with a sufficient quantity to gratify all the applicants. He was delighted to observe the attention with which they were read. On his way home he distributed many Canado tracts, and preached frequently in the Ghauts, wherever he halted; great numbers listened attentively to him, while he taught them in their streets; and many followed him to his lodgings, desiring him to explain more fully what he had delivered, and to prolong his stay among them.

SURAT. In this large city, containing about 300,000 souls, wholly given to idolatry, a mission is commenced. Three missionaries are there applying to the Gajaratee language, in which they hope ere long to preach to the multitude. They are preparing a catechism and tracts, with a grammar and dictionary, and have made a beginning in the translation of the New Testament. An English school is attended by fifty scholars, and a native school by about half that number.

MAURITIUS. An island in the Indian ocean, inhabited by French colonists, but belonging to Great Britain. The schools under Mr. Le Brun's care have succeeded beyond expectation, amidst the indifference and opposition generated by the infidel opinions of France. The British governor countenances Mr. Le Brun, and speaks of him to the directors in the highest terms. He has also granted him the use of a spacious building.

MADAGASCAR. This island, said to contain four millions of inhabitants, has long occupied the attention of the directors, and they have lately dispatched two missionaries thither who are likely to be patronized by the principal chief of the island.

CALCUTTA. Messrs. Townley and Keith, having acquired the Bengalee tongue, have begun to preach therein the gospel of Christ. They have also an opportunity of preaching to many of their own countrymen, who hear with readiness. They have opened a place for preaching in a populous neighbourhood, on the banks of the Hoogley, and the attendance there is good. They are actively promoting the education of the young. Missionary prayer meetings are held alternately in the different places of worship; and our missionaries cordially unite with their Baptist brethren on these occasions.

SOUTH AFRICA.

CAPE-TOWN. Mr. Thom, who resides here, and preaches statedly to a considerable congregation, has lately made two journeys into the interior; in the course of which he travelled 2900 miles, and preached the word of life to thousands of colonists, Hottentots, and slaves.

STELLENBOSCH. A divine blessing rests on the labours of Mr. Bakker in this place; and the glorious fruits of the gospel are seen in the generous contributions of those who have embraced it, towards the support of missions in other places as well as their own. The converts, however, (such is the policy of the government there,) must not be baptized, or partake of the Lord's supper;—a restraint which the good missionary feelingly laments. Surely no government has any right to contravene the express commands of our great God and Saviour. The second psalm might be read with profit on these occasions.

CALEDON. So many are inquiring about their salvation, that much of the missionaries' time is occupied in conversing with them. Civilization increases with religion; and the people are forward to contribute according to their ability for charitable purposes.

HIGH KRALL. About 300 persons are attached to this settlement. Mr. Pacalt has been the means of doing much good to the inhabitants, both as it respects things temporal, and things spiritual, during his short residence among them. Twenty-two converted natives, among whom was a man nearly a hundred years of age, have been baptized; and others appear to be seriously concerned about

religion. A school is supported, in which many receive daily instruction. The progress of civilization also is very pleasing and encouraging.

BETHLESDORP. Here the work of conversion is still going forward, though not in so rapid and remarkable a manner as before. The number of children in the schools is much increased: there are now upwards of 300, and during the year 1816, 143 adults, of whose conversion no doubt is entertained, have been baptized, together with about 100 children. Many candidates for baptism yet remain for further instruction. Mrs. Messer has a knitting school, which flourishes, and produces a quantity of stockings for sale. A concern about religion has been manifested also among the boors, a sort of people quite as unlikely for it as the Hottentots. The humility of the gospel teaches the cruel and tyrannical boor readily to unite with the poor despised Hottentot in acts of devotion. The scriptures are sought after and read with eagerness, and a supply of Dutch Bibles and Testaments has been granted by the British and Foreign Bible Society.

The external appearance of this station, which has excited so much censure, appears now to be in an improving state. They have forty-five well cultivated gardens. The spot indeed was ill-chosen, and labours under great disadvantages; but the spiritual benefits received by many persons have far exceeded in real importance all its external defects.

THEOPOLIS. During the year 1816, upwards of seventy persons were baptized here, and the word of God is heard with much affection. The schools prosper, and the people have greatly improved in their habits of industry, having sown above fifty sacks of corn in the year. An Auxiliary Missionary Society is established, and the missionaries seem very happy in their important labours. One of them says, he does not repent leaving his christian friends in England to associate with Hottentots. The church consists of eighty-seven members. Some of the children in the school have begun to write. The Auxiliary Missionary Society last year produced 15*l.* besides eight rix-dollars contributed by the children of the school.

CAFFRARIA. At the solicitation of the Caffres, as well as from a strong desire to communicate to them the knowledge of the gospel, a mission has lately been established in this wild country. Tzatzoo, a son of a chief, and converted to christianity at Bethelsdorp, accompanied Mr. Williams in the mission. Much encouragement is given them by the King Geika, and several of the chiefs who seem to have received some serious impressions. Worship is carried on twice a day, and on the Sabbath four times. A commencement is also made in education and agriculture. About 150 native children are under instruction.

GRACE HILL, HEPHIZIBAH. These stations are established among the Bushmen, some of the wildest and most uncivilized of the human race. Beyond all natural expectation, they who are accustomed to a wandering predatory life, are attracted together by the gospel; civilization its constant attendant has commenced; a general concern about religion appears to prevail; the converts are brought into christian fellowship; and the voice of prayer and praise is heard all around.

"Jehovah here resolves to show
What his almighty grace can do."

At **GRIQUA TOWN**, and **BETHESDA**, many have been enlightened by the gospel, convinced of their sinful state, and baptized. At Griqua, forty young persons were thought fit subjects for baptism, and at Bethesda sixty adults have been baptized. They have now a printing press at Griqua town, and have begun to print a hymn book. One of the missionaries has begun to compose a dictionary and a catechism in the Bootsuanna tongue. The mission here had suffered from the bad conduct of some, who have now repented. The work of the Lord is now more prosperous: a revival has taken place. Mr. Anderson, on the date of the 15th of January, 1817, says; "scarcely a Sabbath passes, but we receive one or more by baptism."

At Bethesda, Mr. Sass has baptized about twenty adults during the past year, beside children. Many of the Corannas appear to be truly pious. The new converts are zealous for the conversion of their ignorant neighbours. On one occasion the brethren found a chief of a large kraal of Bushmen speaking to his subjects of the things of God, which he had occasionally heard at Bethesda, and conducting divine service in an orderly manner. The missionaries frequently suffer from the depredations of their wild neighbours. In one instance they apprehended several men who had robbed them, and, instead of punishing them, treated them with kindness, and made them a present of several sheep and goats. Astonished and ashamed, they could scarcely believe the sincerity of this conduct. One of them said, trembling, "I shall not believe they will spare my life, until I get home in safety; for though they deal thus kindly with us at present, they will certainly kill us as we return."

LATTAKOO-KROOMAN'S RIVER. After several journeys attended with much danger and fatigue, in which the intrepid Mr. Campbell led the way, and after much negotiation, a settlement is obtained by the missionaries among these untutored tribes, at Krooman's River. The King Mateebe and his people have deserted Lattakoo, and removed to this river. The plain where they are now settled is spacious, fertile, and shady, having the appearance of a park. Mr. Hamilton has commenced some agricultural and mechanical operations, at which the natives are much astonished. A way is preparing for the reception of the gospel in this unexplored region, from whence it is hoped it will sound forth to lands now unknown.

NAMAQUALAND, about fifty miles from the Cape. Here God has opened a wide door for the gospel. Mr. Schmelen, at Bethany, commenced a school, which was quickly attended by 140 children. He states, "that he had baptized sixty-five adults, and forty children; that a sincere desire exists among the Namaquas to be instructed in the way of salvation. The chief of a neighbouring tribe, and several with him, have removed to Bethany. Several other tribes of the Namaquas and small kraals of the Damaras from time to time frequent our meetings. I am well acquainted with the chiefs of the Namaquas, and believe that missionaries might enter into a very large field of usefulness to preach to them the gospel of Christ."

Mr. Bartlett and Mr. Marquard are also labouring in the Namaqua country. Mr. Bartlett, coming to a kraal of Namaquas, was forcibly detained: the people would not suffer him to depart till he had instructed them in the way of salvation: some of them, it is said, laid themselves down in the road before him to prevent his departure.

At **AFRICANER'S KRAAL**, now named **JERUSALEM**, the Lord hath done great things for the heathen. Similar effects have followed the preaching of the gospel here, as at Bethelsdorp a few years since. The language of these poor Corannas, who not long since were miserable savages, is now this: "in Jesus we found all our life, comfort, joy, peace, and happiness. Without Jesus we cannot live; were we to be again without him, we should lose our immortal souls. There is no refuge, nor hope, nor rest, nor salvation, but in our gracious Redeemer." And such, too, is the language of the fierce and lawless plunderer Africaner, their chief, who was once the terror of the whole country, and, among other outrages, dispersed the missionary settlement at Warm Bath. The faith which he once destroyed, he now warmly espouses, and is brought into subjection to Christ. Another surprising change also occurred in a man of influence, who violently opposed Mr. Ebner. The holy and intrepid missionary, however, after praying with his friends for safety and success, ventured to pay a visit to this formidable adversary. After conversing with him, and preaching the word of God to him, he was softened down, and from a furious enemy, became a kind friend. About 400 persons attend public worship, forty have been baptized, converts and their children; and about forty couple have been married. The Bible Society has furnished Bibles and Testaments in Dutch. Gardening and agriculture, have been successfully introduced; and these wretched fellow-men are elevated in in every respect far beyond their former condition.

WEST INDIES. The work of the Lord is proceeding at Demerara, with increasing success, though maliciously opposed. The negroes regularly attend public worship in great numbers, and some of the planters begin to sanction the cause. The honesty and sobriety which a true reception of the gospel produces in the slaves, recommend it to their regard, though some of them inconsistently put a much higher price on their religious negroes than on others, while they at the same time rail at their religion. After proper testimonials, and personal examination, Mr. Smith baptizes those who desire it. He lately baptized twenty-eight negroes. "On this occasion," he says, "we had an immense congregation. The service was, I believe, blessed with the presence of God. While the ceremony was performing, a solemn stillness pervaded the assembly: this was followed by a loud song of praise to God for the gospel, and prayer for its success. Several have been added to the church, which is composed of about fifty members, and more stand proposed for admission. I may say the drooping cause of Jesus here is now reviving. The negroes are diligently employed in teaching each other the catechism as far as their time will admit. The Governor, General Murray, will not allow me to teach any of the slaves to read; but I find quite enough to do in teaching the poor free children and adults. A missionary prayer meeting has been lately established on the first Monday of the month. The attendance is from 300 to 400.

At Trinidad and Berbice, the missionaries are labouring with considerable encouragement amidst the opposition of ignorant, avaricious, and cruel planters, and overseers. At Demerara, the moral character of one of the missionaries has been shamefully attacked in one of the newspapers, against the printer of which a suit at law has been commenced for defamation.

RELIGIOUS INTELLIGENCE.

MISCELLANEOUS.

Brief Account of the late Dr. Balfour.

THIS excellent man and eminent minister of the gospel, died at Glasgow on Tuesday, the 13th instant, after an illness which attacked him suddenly in the street, on the preceding day, which did not admit of his reaching home, and which terminated fatally, in the friend's house to which he had been conducted, in about thirty-two hours.

Dr. Balfour was born and educated in Edinburgh. After being licensed a preacher of the gospel, he declined an invitation to the pastoral charge from the congregation of Lady Glenorchy's chapel there; and, having preferred a presentation to the parish of Leecropt, was ordained minister of that parish, where he officiated for about five years. In the beginning of the year 1779, he was removed to the Outer High Church of the above city; and he continued in that charge till the close of his valued life. He died in the 71st year of his age, the 45th of his ministry, and the 40th of his pastoral incumbency in Glasgow.*

Further particulars of the Death of Mr. James Billing.

(Concluded from page 671.)

"WHEN the protestant minister," says the sister who attended him in his last agonies, in a letter to a friend, "called on our deceased friend, and requested to know if he would receive the sacrament, he replied, 'I do not feel my mind in a proper state,' and added, in a very pointed and impressive manner, 'I wish ministers would insist more on the necessity of faith and repentance, instead of making the sacrament a saviour.' When speaking of his afflictions to a friend, he said, 'this light affliction which is but for a moment, worketh out for me a far more exceeding and eternal weight of glory. If I received what I deserve, how different would be my lot, for I am an unprofitable servant.' To the same friend at another time he said, 'the valley of the shadow of death is not to be trodden with unsanctified feet; we must be made holy before we can walk therein with safety; it is a long passage, but it is a safe one to the christian,—he shall not be lost there.' He often lamented his inability to think or speak as he wished; but felt thankful that he was not suffered to put off the day of repentance to the season of weakness and pain. The evening preceding his death being Saturday, he expressed himself much grieved at the noise and dissipation of the house in which he resided, and longed to be able to prepare

his mind for the ensuing sabbath, which was the last he was to spend on earth: he began the day by listening to the word of God, and by prayer; neither himself nor his friends had any apprehensions that his dissolution was so near at hand; nothing therefore transpired either to disturb the tranquillity of his mind, or to shed any further lustre on his expiring moments; he dozed nearly the whole of the day, and at half past eight in the evening, without a struggle or groan, his happy spirit, emancipated from the clog of clay, took its flight to the world of glory. Thus terminated so soon, and so mysteriously, the career of one who had embarked in a cause for the long and faithful service of which it was believed Divine Providence had blessed him with more than ordinary talents, but the progress of which he is now only permitted to rejoice over in the heavenly world. The Rev. A. Douglas, of Reading, improved the affecting event to the sorrowing and bereaved family; and the Rev. Dr. Styles, of Brighton, preached a sermon on the occasion at Hoxton chapel, which has since been published, from the remarkable words which the deceased chose as the text for his sermon at Brighton, when on his road to Brussels;—"He was but a youth."

Sudden Death.

ON Wednesday night, the 2d of December, died suddenly, the Rev. Godfrey Gregory, aged 60, president of a large and respectable seminary at Edmonston, Middlesex, which will be continued by the surviving members of the family.

The circumstances of his death were very remarkable. He appeared in perfect health and good spirits in the day. He went in the evening to the Rev. William Vowles's chapel, to hear a sermon on the occasion of the death of her late Majesty, whose mortal remains were that night deposited in the tomb. This excellent man, who loved the ordinances of God's house, was seized with apoplexy in the place of worship, immediately before the service commenced. He was carried out by friends; surgical assistance was called in, but in vain; he was taken home in a chaise accelesc, and, to the inexpressible regret of his numerous relatives and friends, expired the same night at ten o'clock.

The deceased was a man of retired habits, of respectable literary attainments, and exemplary character.

Preservation of Dr. Philip, and Mr. Campbell.

WE are concerned to find, that the

* A further memoir of this excellent man, we hope soon to present to the public. X Ed.

above mentioned gentlemen, who had sailed a few weeks since in a vessel from Liverpool for the Cape of Good Hope, after being several days at sea, and encountering a heavy storm, had the mortification to find, that the vessel in which they were embarked, was decided by the captain and crew to be not *sea worthy*. In consequence of this discovery, it was proposed to put the passengers on board another vessel, which was in company, bound to the same port. After much consideration however, it was deemed advisable to use their utmost efforts to return to the port of Liverpool. In effecting this purpose, the lives both of the passengers and crew were for a considerable time exposed to the most imminent danger: but, by the assistance of a merciful Providence, after struggling long with tempestuous weather, in a vessel which now could but ill sustain the fury of the waves, they at last reached the port, and were safely landed. Nothing could equal the heartfelt gratitude, and the deep sympathy of our beloved missionaries, when they heard that the vessel in which it had been proposed to place them and the crew, was destroyed by the violence of the tempest, soon after they left it on their return. To what but the interposition of a gracious Providence can be ascribed this singular preservation of a vessel deemed totally unfit to encounter the dangers of the deep, while the other that had been considered perfectly secure, became at the same time a prey to the tempest! May not the numerous prayers offered on behalf of the missionaries be considered in a manner as thus already answered!—We give the above from information which has reached us from Liverpool.

To the Editors.

ON ENDOWED SCHOOLS.

THE education of youth has of late years gained a very considerable portion of public attention: and perhaps no inquiry, connected with national policy, or moral obligation, ought to be considered as of more importance than the question,—*Which is the best mode of securing a due attention to the interests of future generations in the article of education?*

The subject is at the same time unquestionably one of considerable delicacy; involving several disputable, or at least disputed points. Among these, are the necessity of universal education,—the manner in which it ought to be conducted, should its necessity be conceded,—the persons who ought to be employed in it,—its limits,—the extent to which it should be carried, or the objects which it should embrace,—and the systems which are most favourable to the great ultimate object; supposing

that to be the improvement of the understandings and morals of the human species.

Reasons will easily present themselves to the reflecting mind, why, during a long course of years, the topic of education was seldom adverted to, and rarely made a matter of discussion; but as all impediments to a free examination of the subject have been wisely removed out of the way, and as it is one which interests every class and order in society;—the dissenter equally with the churchman; the indigent father of a family equally with his more wealthy neighbour; a brief historical retrospect, together with a review of some facts recently developed, may not be unacceptable to the readers of the *Congregational Magazine*; and may afford some hints very useful for the solution of the question already stated.

Under the long reign of popery in this country, the maxim prevailed, as it now does in popish countries, that *ignorance is the mother of devotion*. In accordance with such a sentiment, no attempt could be made, nor did any desire exist to cultivate the human mind upon an extensive scale, or with a generous view to the exaltation and moral advancement of the human species: but the glorious era of the reformation of religion, among other excellent fruits, produced a desire for the extension of education. This desire pervaded the minds of the English reformers, and was by them instilled into those princes and nobles, over whom they had, by their learning, wisdom, and piety, acquired a large share of influence. The result was the endowment of a number of *free grammar schools*, and other seminaries of learning, throughout the country; so that every friend to the interests of youth, at that time, might have been justified in imagining those interests to be placed on too high a ground to be ever again cast into the shade.

According to a statement which has lately been published,* the total number of endowments for *grammar learning* alone which have been ascertained to be at present in existence in England and Wales, is *four hundred and seventy*: besides which there is good reason to believe that very many have not yet been brought to light. Of this number *three hundred and nine* appear to have been either established, or re-established on a protestant basis, in the reigns of Henry the Eighth, Edward the Sixth, and Elizabeth; by whom some of them were

* See *A Concise Description of the Endowed Grammar Schools of England and Wales*, by N. Carlisle, Esq. Secretary to the Society of Antiquaries: in two volumes, octavo.

endowed with sums of money, to be paid out of the revenues of the crown.

In all these endowments, the *FREE* instruction in grammar learning, of a number of pupils, (more or less limited,) is the prominent feature; and in many of them, with a view to the accomplishment of that object, the *competency* of the teachers and their attendance on the duties of the school; the discipline of the schools; and the periodical inspection of the foundations by visitors; were provided for by many excellent statutes. But most of the foundations were established in direct connexion with the religious establishment of the country; and were, therefore, rendered subject to episcopal or other ecclesiastical visitation exclusively; their founders conceiving, (how erroneously the present state of the major part of them will show,) that the surest way to secure the interests of knowledge, in after ages, was to invest the church with a controuling power, and watchful superintendancy, over its seminaries; notwithstanding this circumstance, which appears to have had so *inauspicious* an aspect upon several of the foundations, the benevolent and enlightened feelings in which the generality of them originated, cannot be disputed, and are well expressed in the instruments of their foundation.

In the charter of Christ's Hospital, in London, it is set forth that the king (Edward the Sixth) "pitying the miserable state of the poor and fatherless," and desiring, with his good citizens of London, that "*neither children yet being in their infancy shall lack good education and instruction, nor when they shall attain riper years shall be destitute of honest callings and occupations, whereby they may exercise themselves in some good faculty and science for the advantage of the commonwealth,*" granted and gave for the endowment of a school, &c. &c.

The school well known by the name of the CHARTER-HOUSE in London, was also conveyed by Lord North to Thomas Cotton, schoolmaster, "*for the good desire and affection that he,*" the grantor, "*beareth towards the virtuous education and bringing up of youth in learning;*" and the same sentiment variously expressed pervades almost all the instruments of foundations which have been examined. The *perpetuity* of the charity also appears to have been an object so much in the minds of the founders, that in several instances it is expressly declared to have been their intention that their institutions should "*exist as long as the world continues.*" The means originally appointed for the fulfilment of their intentions were indeed various, and subject to accidents from time; but those accidents have in many instances increased the means to an enormous

bulk; and in scarcely any have they so reduced them as to render them altogether unavailing.

It may therefore be considered as a fact well calculated to excite surprise, that notwithstanding all this provision for the instruction of youth, the mass of the British population should, at the distance of little more than two centuries from the first institution of the major part of the *free grammar schools*, be found to be destitute of all means of instruction. Such was the fact; and to the benevolent operation of the pure principles of the gospel of Jesus Christ, chiefly among dissenters, is it alone to be ascribed, that so important a fact has obtained renewed attention, and eventually led to the formation of a *British and Foreign School Society*.

The history and character of the institution just mentioned, are before the public; and it will not be necessary to enlarge upon them here; it may be sufficient, in the prosecution of this brief review of the history of education in England, to observe that the principal actors in the establishment of the British and Foreign School system appear to have contemplated only a benefit to society by means strictly within their own power; that is, they proposed, by rendering education easy, and almost costless, to place it within the reach of all; and that nothing appears to have been farther from their thoughts than, by any of their proceedings, to promote inquiry into the pre-existent means for the same end. All such inquiries, therefore, have arisen incidentally; for as it often happens, that in the prosecution of a good object, much contingent good is effected, so it has happened in the present case; and the fact of the general neglect of the poor, with respect to their education, having been placed before the public eye; an enlightened senator, (Henry Brougham, Esq.) assisted by the late greatly lamented Sir Samuel Romilly, seized the opportunity of calling the attention of the House of Commons to the long neglected subject of the administration of endowed grammar schools throughout the kingdom.

A Committee of the House was in consequence appointed for the purpose of inquiry;—that committee called for and obtained a body of evidence on the present state of a few out of many institutions. The evidence so obtained is now before the public; and exhibits some facts of great importance, such as it is reasonable to expect will be the subject of parliamentary discussion hereafter. But while the development of them may, or may not, lead to any desirable national result in Parliament, or to consequences to individual delinquents, such as justice appears, upon

the face of the evidence; to demand; the minutes of that evidence, in conjunction with the volumes of Mr. Carlisle, already referred to, may be considered as containing a body of valuable and most authentic information on the general subject: and as affording data from which to reason, and come to some conclusion upon the important question which is stated in the first paragraph of this letter. With this view, it may be proper to advert to, and to describe briefly, some of the more prominent instances in which *valuable endowments* have been either absolutely perverted to private use, or employed on improper objects; or have failed of producing any beneficial results to the public, through perverse interpretations of deeds of endowments, or other legal or technical subterfuges; and, in conclusion, to offer some suggestions for avoiding the evils hitherto experienced, and for the future extension and support of education throughout the world.

The instances selected of misapplied or unproductive endowments are as follows:

At **ABINGDON** in *Berkshire*, out of a rental of 1000*l.* per annum, only 8*l.* per annum is given in the way of salary for instructing the children of the parish in reading and writing, to a master who, says Mr. Carlisle, barely possesses those qualifications himself. There are in this school three *free scholars*, and a few boarders.

In the close borough of **AMERSHAM**, or **AGMONDESHAM**, in *Buckinghamshire*, where there is an endowment of 100*l.* per annum, there are now no scholars.

At **BODMIN** in *Cornwall*, where the master enjoys a salary of 100*l.* per annum from the endowment, there are no *free scholars*.

At **ST. BEES** in *Cumberland*, the present annual value of the estates, originally granted as an endowment to the school, is stated at the enormous sum of 8000*l.* per annum; of which only 103*l.* is at present available for the purpose of education: a great part of the remainder having long since been converted into private property by means of beneficial leases of the estates, granted for the extraordinary term of *one thousand years*.

In the amply endowed school at **DERBY**, the revenues of which are stated to be kept a profound secret by the corporation, who have the management of the foundation, there are at present only three or four *free scholars*.

In **PLYMOUTH** Grammar School, the master of which enjoys a house and garden, and a salary of 70*l.* per annum; and in that at **PLYMPTON**, the revenues of which are between 150*l.* and 250*l.* per annum, there are not more than two scholars upon each foundation.

The *Free Grammar School* at **EXETER**, the endowments and bequests to which, as given in detail in Mr. Carlisle's first volume,* occupy not less than thirty-nine pages, is confined to the sons of freemen; but, it is added, "there are not, nor have been for a great number of years, with very few exceptions, any boys who receive a *gratuitous* education. There are at present ten boys who attend the school, and about twenty-two boarders in the master's house. The day scholars pay eight guineas a year for classical education, which are about the terms on which the *Latin and Greek classics* are taught in various other schools."

Many similar instances are stated; and in not a few, such as **ST. IVES**, **SALTASH**, and **PENRYN**, in *Cornwall*, &c. &c. &c. where ample endowments are known to exist, no traces of a school have been known for years past.

One other case which has attracted very particular attention in parliament, remains to be stated: it is the celebrated endowed school at **POCKLINGTON**, in *Yorkshire*. Pocklington is stated in evidence to be a market and post town, with 2000 inhabitants. The school was founded in the year 1526, by an archdeacon of Suffolk, named John Dolman, or *Dowceman*, and endowed with estates, which are of the present yearly value of from 1000*l.* to 1200*l.* At the Reformation, the management of this school was placed in the hands of the master and fellows of St. John's College in Cambridge, by act of parliament, 5th Edward the Sixth, by whom the schoolmaster is appointed. But for the government of the foundation, no statutes have yet been prepared. The master is therefore permitted to enjoy two thirds, and the under master, who is appointed by the master with the concurrence of the churchwardens, one third of the revenues. But, ample as these are, it has been contended, that the education which was designed for all the boys in the parish is not to be free of expense to the parties. It has also been publicly stated, that only one boy attends the school;—that for eleven years there was no school kept;—that for twenty years there were never more than three or four scholars;—that no register of admissions was kept in the school;—that the lower school room is made use of as a *swamp* and barn;—that the master has not attended for twelve months; and that, the under master, being a deaf man, the children of the town (the individual just mentioned excepted) were of necessity sent to other schools. The chief facts in the foregoing statement remain uncontradicted by the evidence given before the Committee of the House of Commons. We may at some future period resume this topic.

* See page 273, et seq.

LIST OF ORDINATIONS,

Published in the Year 1818.

BERKS.

- CRUDGE, Rev. J. Baptist, Fenny Stratford, July 23, 1817.
 FROST, Rev. R. (Hackney,) Independent, Hangerford, Aug. 4, 1818.

BUCKS.

- COLE, Rev. J. Baptist, Otley, Sept. 15, 1818. Removed from Bury St. Edmunds.

CAMBRIDGESHIRE.

- LEE, Rev. R. (Homerton,) Cambridge, Oct. 1, 1818.
 MANNING, Rev. E. Baptist, Gamlingay, April 18, 1818.
 PEPPER, Rev. W. Baptist, Melbourne, Aug. 20, 1818.

CHESHIRE.

- TOWNLEY, Rev. C. LL.D. at Chester, Itinerant for Ireland, May 27, 1817.

CORNWALL.

- HART, Rev. J. (Axminster,) Independent, Falmouth, June 16, 1818.

DEVON.

- JONES, Rev. J. (Itinerant,) Hariland, Feb. 19, 1818.
 KING, Rev. S. (Hoxton,) Ford, Oct. 22, 1817.
 MILTON, Rev. Mr. (Missionary to Malacca,) Castle Street, Exeter, Jan. 1, 1818.
 PAWLING, Rev. H. (Hackney,) Independent, East Budleigh, June 24, 1818.

DORSETSHIRE.

- GAY, Rev. J. Brera Regis, Independent, Nov. 26, 1817.

ESSEX.

- BROWN, Rev. S. (Stepney Academy,) Baptist, Loughton, Dec. 17, 1817.
 MILLER, Rev. R. Baptist, Braintree, Dec. 23, 1817.

HANTS.

- GOYER, Rev. T. S. Ryde, Isle of Wight, Nov. 28, 1817.

HERTS.

- BROWN, Rev. G. (Rotherham,) Independent, St. Alban's, May 27, 1818.

HUNTINGDON.

- HEMMING, Rev. J. Baptist, Kimbolton, March 25, 1818.

KENT.

- CLARE, Rev. J. (Stepney Academy,) Baptist, Folkstone, Nov. 27, 1818.
 GILES, Rev. W. Baptist, Chatham, Dec. 18, 1817.

- JENKINS, Rev. Edmund, (Hoxton,) Maidstone, successor to the Rev. E. Ralph, Oct. 22, 1817.

- MILLS, Rev. W. Baptist, Milletown, Sheerness, Sept. 24, 1817.

- SWAN, Rev. W. (Missionary,) Greenwich, June 3, 1818.

LANCASHIRE.

- BREESE, Rev. J. Liverpool (Welsh,) Oct. 12, 1817.

- HUNSLEY, Rev. J. (Hoxton,) Warrington, Independent, Oct. 1, 1818.

- SMEDLEY, Rev. J. (Gosport,) Independent, Stepney Chapel, Warrington, Sept. 8, 1818.

- SUTCLIFFE, Rev. J. (Idle Academy,) Refuge Chapel, Ashton-under-Line, May 14, 1818.

LEICESTERSHIRE.

- WEBB, Rev. E. (Homerton,) Independent, Bond Street, Leicester, Feb. 18, 1818.

MIDDLESEX.

- BUCK, Rev. J. Baptist, Titchfield Street, Aug. 11, 1818.

- BOLTON, Rev. W. Baptist, Goswell Street Road, London, Aug. 19, 1817.

- CLARK, Rev. Owen, Baptist, Paradise Chapel, Chelsea, Oct. 22, 1817.

- PAICE, Rev. H. Baptist, Lewisham Street, Westminster, Dec. 10, 1817.

NORFOLK.

- BANE, Rev. J. Baptist, Aylsham, July 24, 1817.

- COOPER, Rev. R. (Hoxton,) Independent, Thetford, Sept. 3, 1818.

NORTHAMPTONSHIRE.

- ASTON, Rev. T. (Hackney,) Independent, Cretton, Sept. 25, 1817.

NOTTINGHAMSHIRE.

- PERKINS, Rev. W. (Bradford Academy,) Baptist, Newark-upon-Trent, Nov. 6, 1817.

OXFORDSHIRE.

- SEARLE, Rev. T. (Hoxton,) Independent, Banbury, July 8, 1818.

SHROPSHIRE.

- COOKE, Rev. T. (Oswestry,) Baptist, Nov. 27, 1817.

SOMERSETSHIRE.

- CAVE, Rev. G. (Hoxton,) Independent, Nether Stowey, Oct. 28, 1817.

STAFFORDSHIRE.

- HEATHCOTE, Rev. T. Independent, Gornall, May 12, 1818.

WHITRIDGE, Rev. J. F. (Hoxton.) Independent, Walsal, Sept. 16, 1818.
Successor to Rev. T. Grove.

SUFFOLK.

GOLDSMITH, Rev. T. Baptist, Stradbroke, Sept. 25, 1817.

HARVEY, Rev. M. Baptist, Horham, August, 7, 1817.

MARCH, Rev. H. (Homerton.) Independent, Bungay, July 8, 1818.

SURREY.

FORSATH, Rev. J. (Hoxton.) Walworth, West-street, Independent, July 15, 1818.

CRAMP, Rev. J. M. (Stepney.) Baptist, Dean-street, Southwark, May 7, 1818.

SUSSEX.

PEWTRESS, Rev. J. B. Baptist, Lewes, May 13, 1818.

WILTS.

SLADE, Rev. Mr. (Newport Pagnell.) Market Lavington, Independent, May 6, 1818.

WORCESTERSHIRE.

ALLEN, Rev. S. R. Baptist, Kidderminster, July 29, 1818.

YORKSHIRE.

CLARKSON, Rev. A. (Idle Academy.) Independent, Bingley, June 10, 1818.

GAUNT, Rev. J. Baptist, Sutton-in-Craven, June 13, 1818.

HITHERSAY, Rev. Mr. Baptist, Hunmanby, March 24, 1818.

LEES, Rev. W. (Rotherham.) Independent, Knottingly, Feb. 26, 1818.

PARSONS, Rev. E. jun. (Homerton.) Independent, Halifax, April 8, 1818.

WATERHOUSE, Rev. G. (Rotherham.) Independent, Dewsbury, Oct. 17, 1817.

WATKINSON, Rev. S. (Rotherham.) Independent, Driffield, Dec. 31, 1817.

LIST OF CHAPELS OPENED.

CAMBRIDGESHIRE.—LINTON.—Independent, April 29, 1818. The building cost 1100*l*. the whole of which sum was raised by the congregation, except 70*l*. collected at the doors on the day of the opening.

—————WISBEACH.—Independent, December 9, 1818. A newly established and flourishing interest.

CORNWALL.—CALLINGTON.—Independent, November 7, 1817.

—————HERETSFOT.—Independent, October 1, 1818.

—————POLIPHANT.—Independent, October 28, 1817.

DEVONSHIRE.—HARTLAND.—Independent, February 18, 1818.

DENBIGHSHIRE.—LLANGOLLEN.—Independent, October 8, 1817. The interest raised by the students of the North Wales Academy, and Mr. Williams, of Wem.

—————LLANDEGLE.—Independent, October 9, 1817. The interest raised by Mr. Griffiths.

DORSETSHIRE.—BRERE REGIS.—Independent, October 25, 1817.

DURHAM.—SOUTH SHIELDS.—Baptist, June 28, 1818.

GLOUCESTER.—CAM.—Independent, rebuilt June 9, 1818.

HAMPSHIRE.—SOUTHAMPTON.—Baptist, May 27, 1818.

—————SUTTON.—Countess of Huntingdon, July 16, 1818.

HEREFORDSHIRE.—GARWAY.—Baptist, September 9, 1818.

HERTFORDSHIRE.—TRING, NEW MILL.—Baptist, October 14, 1818.

KENT.—BRABORNE-LEES.—Baptist, July 30, 1818.

—————WOOLWICH.—Union Chapel, October 6, 1818.

LANCASHIRE.—LIVERPOOL.—A new Welch Chapel in Great Cross Hall Street, August, 1817. Nearly 313*l*. subscribed towards the erection of this place by the congregation, which formerly met in a small chapel in Edmund Street.

—————Baptist, in St. Thomas's Buildings, formerly a Roman Catholic chapel, October 2, 1817.

—————ASHLEY.—Baptist, October 20, 1817.

—————BEAULIEU RAILS.—Baptist, October 27, 1817.

—————ASHTON-UNDER-LINE.—Refuge Chapel, Independent, April 9, 1817.

LINCOLNSHIRE.—LONG SUTTON.—Baptist, September 16, 1818.

MIDDLESEX.—HOXTON.—Gloucester Chapel, Dove Row, May 18, 1818.

—————SLOANE SQUARE.—Ranelagh Chapel, Independent, July 2, 1818.

NORFOLK.—THETFORD.—Independent, September 30, 1817. A Sunday School and Missionary Society are also established here.

OXFORDSHIRE.—BODDICOT.—Baptist, April 26, 1818.

SOMERSETSHIRE.—WELLS.—Baptist, December 3, 1817.

—————ROWBOROUGH.—Baptist, July 15, 1818.

—————PERRITON.—Baptist, April 4, 1817.

- SUFFOLK.—WALSHAM-LE-WILLOWS.—Baptist, May 5, 1818.
 ————BUNGAY.—Independent, August 30, 1818.
 ————GREAT YARMOUTH.—Lady Huntingdon, enlarged October 7, 1818.
 SURREY.—CHERTSEY.—Baptist, September 3, 1817.
 WARWICKSHIRE.—WOLSTON.—Baptist, April 22, 1818.
 WILTSHIRE.—URCHFONT.—Independent, December 25, 1817. Erected principally at the expense of a worthy individual who had, by twenty years gratuitous labour, collected a congregation, and formed a church in that place.
 ————CALNE.—Baptist, May 14, 1817.
 YORKSHIRE.—NAFFERTON, near DRIFFIELD.—Independent, October 26, 1817.
 ————THORNHILL.—Baptist, August 10, 1818.
 ————WINCOBANK, near SHEFFIELD.—Independent, October 23, 1817.
 ————STOCKTON-UPON-TEES.—Independent, June 25, 1818.
 ————RIPON.—Independent, September 22, 1818.
 ————BINGLEY.—Independent, May 6, 1818. Rebuilt, formerly Presbyterian.

ERRATA FOR THE STATISTICS.

* * It must be obvious, from the very nature of the Statistical accounts of Dissenters, which have appeared in our Numbers, that errors and imperfections will be to a certain extent unavoidable. We shall always feel obliged to such of our readers as have it in their power to transmit to us, before the close of the year, such corrections or additions as they may be able to make, with references to the authorities by which they are supported: and it is our intention to include these in one article in the Supplement.

The following have been transmitted to us by our correspondents:—

- Page 40 The Rev. Ebenezer Chandler was not a son of Dr. Chandler.—He was pastor 56 years.
 — 51 Luton and Houghton Regis are a continuation of an older church at Thorne, of which the last pastor was a Mr. Haulkner, who was succeeded by Mr. Morris, author of the *Life of Fuller*.
 — At WESTONING is a small Baptist church, pastor Rev. George Dance.
 — At TUDDINGTON is also a Baptist church, pastor Rev. Mr. Ramsay.
 — For Rutton Morris, read Rutten Morris.
 — 60 William Shepherd was not ejected from Tilbrook. See Calamy's Continuation, page 131.
 — 329 Under Henry Forty, John Pendaroes is mentioned by Brook, (*Lives of the Puritans*, Vol. III. 256,) as pastor of a Baptist congregation at Abingdon, before the Restoration.
 — 554 MARLOW.—A respectable correspondent informs us that Mr. Frome did not lean to the Arian sentiments.
 — PRINCES RISBOROUGH.—Mr. Willets was ordained at Aylesbury, over the congregation at this place, June 11, 1724, on which occasion Dr. Calamy preached a sermon vindicating the ministry of nonconformists.
 — 610 column 2, line 21, for Heaug, read Helangh.
 — 611 — 2, — 22 from top, for late read Latin.
 — 666 Dr. Calamy's charge at the ordination of Mr. Hunt was printed.

The JANUARY Number will contain a Memoir of the late Dr. Simpson, compiled from papers in the possession of his family.—An account of the Rise and Progress and Present State of *Independence* in Scotland.—A Dissertation on the Immortality of the Soul.—Critique on the *Lives and Writings of Eminent Non-Conformists*; and several other original and interesting Essays on a variety of important topics.—Review of Dr. Pye Smith, on the Scripture Testimony to the Person of the Messiah.—Dr. Winter's Sermon on the Admission of Members into Christian Churches.—Latrobe's Journal of a Tour in South Africa.—Pamphlets on the Wolyerhampton Case, &c. &c. with ample information respecting Dissenters, and the cause of religion and of religious liberty, in various parts of the country and the world.

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END OF THE FIRST VOLUME.

Tilling and Hughes, Printers, Chelsea.

CASE

OF

The Old Dissenting Meeting-House, AT WOLVERHAMPTON.

THE Meeting-House in John's Street, Wolverhampton; built in the year 1701, was intended, as the original deed expresses it, "for the worship and service of Almighty God and the use of Protestant Dissenters." In that deed, no mention whatever is made of any articles of doctrinal belief. Those who framed it, exercising for themselves the liberty of the gospel, joined in the worship which they deemed most agreeable to Scripture; and it does not appear to have been their design or wish to fetter the understandings of their successors, or, in any degree, to infringe the right of individual judgment in religion—that great principle for which their fathers struggled in the midst of persecution and death, and upon which alone Protestantism itself can be justified.

In the year 1781, on the resignation of the Rev. JOHN COLE, who had been the Minister nearly twenty years, it was found—as probably had been the case from the beginning,—that there was a difference of opinion among the members, on controverted doctrines. This was the natural result of their adherence to the broad and comprehensive principle on which they set out, as Protestant Dissenters. It became a question, which was agitated with considerable warmth on both sides, whether they should elect, as the successor of MR. COLE, a Minister of Antitrinitarian or of Trinitarian sentiments.

At length, the Rev. SAMUEL GRIFFITHS, avowedly an Antitrinitarian, was chosen.

About that time, several individuals—among whom was MR. BENJAMIN MANDER, a Trustee,—withdrew from the Congregation; and, following the dictates of their consciences, in the genuine spirit of Protestant Dissenters, built a new Meeting-House in another part of the town, and established a society of the Independent persuasion.

Judging from the well known facts, that these individuals quietly retired, and acquiesced in the proceedings of the other party, the Meeting-House, with its appurtenances, upon the universally admitted principles of Protestant Dissenters, became the rightful property of those who remained; and upon these just and sacred principles of Christian liberty—the principles on which it was first formed—the Congregation continued peaceably to assemble.

While MR. GRIFFITHS was the Minister, Legacies to the amount of Five Hundred Pounds were bequeathed, for the support of public worship in the place, by three Gentle-

men who were attendants on his ministry, and who, by their preference in this respect, gave unequivocal proof that it was not their design to encourage Trinitarian worship.

During the same period, with a view to the improvement of the Meeting-House, adjacent buildings were purchased and pulled down; a School-room was erected, and various repairs were made, at an expence of Two Hundred Pounds, raised by voluntary subscriptions among the members of the Society and their friends.

It is evident, therefore, that of these sums—in all, Seven Hundred Pounds—no part was contributed for the support of Trinitarian worship.

In the spring of 1813, the Rev. JOHN STEWARD, formerly a Calvinistic Baptist, but then a professed Unitarian, was invited to become the Minister, for three years. The invitation was not unanimous; and on that account, it was thought advisable by Mr. STEWARD's friends, as the best expedient for conciliating those who disapproved of the choice, that it should be thus limited. It was clearly understood by all parties, that at the end of three years, unless Mr. STEWARD were, in the mean time, invited again, the connection should terminate.

This engagement expired in May, 1816; the invitation was not renewed, and yet Mr. STEWARD continued to officiate. Soon afterwards, a discovery was made that Mr. STEWARD had again embraced Trinitarian sentiments. In consequence, a meeting of the Trustees and Congregation took place in the Vestry, on the first of September, 1816; and it was unanimously resolved that Mr. STEWARD should be desired to withdraw from his situation. The Chairman of the meeting, was requested to inform him that, from motives of kindness towards his family, he would be permitted to consider himself a supply for three months, on condition that nothing were done by him to interrupt the harmony of the Congregation.

There was reason to hope that the separation would be amicable: when Mr. MANDER, who had seceded from the Society, thirty-four years before, suddenly came forward, represented himself as the only lawful Trustee, and encouraged Mr. STEWARD to pay no regard to the Resolutions which had been entered into at the Vestry Meeting, but to preach and act as he himself might think proper. Unhappily, Mr. STEWARD listened to this advice. Early in October, according to a public notice which he had given, he avowed his Trinitarian sentiments from the pulpit, and manifested every disposition to establish a Calvinistic Society in the Meeting-House; having previously declared, in a letter addressed to one of the Trustees, that he considered himself permanently fixed.

Such was the part which Mr. STEWARD acted, although he has confessed that, "being introduced to the Chapel as Unitarian, and by Unitarians, he was bound both by the principles of honour and Christianity to give it up to them again."

The Congregation being unable any longer to attend, recourse was had by the Trustees to legal advice; and, after a deputation had twice waited on Mr. STEWARD in vain, to remonstrate with him on his having violated the condition upon which alone it was agreed that his services might be continued for three months, and to recommend his peaceably retiring, they felt themselves under the necessity of closing the doors of the Meeting-House against him.

On the following Lord's-Day, Mr. STEWARD and his Calvinistic friends, though they were not countenanced by a single subscriber, or by a single individual of the Society, took forcible possession of the Meeting-House; and they continue in possession of it, at the present time.

They cannot allege in extenuation of their conduct, that they stand in need of the Meeting-House, for the purposes of public worship; because it is well known that Mr. STEWARD's hearers are seldom more in number than six grown persons, in addition to his own family, Mr. MANDER, and a few Sunday-School children.

The Congregation which formerly attended, meet, on the Lord's-Day, in a convenient room, originally a School-room, capable of containing from two to three hundred persons. The room is frequently overflowing, and the audience is always much larger than during Mr. STEWARD's ministry in the Society. Such is the effect of that attention and sympathy which have been awakened in the town.

In the morning, a Member of the congregation conducts the worship; and in the evening, the Rev. JOHN SMALL, of Coseley, and the Rev. JAMES HEWS BRANSBY, of Dudley, officiate alternately.

A Fellowship Fund has been established, which consists of nearly seventy members. A spirit of enquiry has manifested itself among persons of all ages in the Congregation; they are all united and harmonious, and display, amidst circumstances of peculiar trial, a forbearance which cannot be too highly prized.

The advisers and supporters of Mr. STEWARD seek to justify themselves in wresting the Meeting-House from the Congregation, by assuming that those by whom it was erected were Trinitarians; and the only evidence of their having been such, is, that if they had impugned the doctrine of the Trinity, they might have been punished for it.

* See Mr. Steward's Letter to the Editor of the Monthly Repository, Vol. xli, p. 643.

The case has been recommended to "the Orthodox Dissenters," in a document, signed by ten Ministers, as a "good and great undertaking," "a case of great interest" and "A VALUABLE PRECEDENT." How this attempt to take advantage of intolerant and persecuting laws, enacted in an age of superstition and slavery, is to be reconciled with the consistency of Protestant Dissent, we confess ourselves unable to comprehend: of such a principle we are sure the spirit of the gospel knows nothing.

Under these circumstances, however, all Antitrinitarians will see the necessity and importance of considering the situation in which they stand.

The Congregation at Wolverhampton has incurred an expence of several Hundred Pounds in endeavouring legally to regain the place of worship in which their fathers and themselves, for a long series of years, were accustomed to assemble—a place of worship on which they have freely expended large sums of money, and to the enjoyment of which no condition of inculcating or professing abstruse and doubtful points of faith has ever been annexed.

It is with confidence that we venture earnestly to solicit for them the pecuniary assistance not only of the individuals and congregations in connection with us, but of all who value the sacred rights of conscience.

It is requested that all contributions may be sent to the Rev. J. H. BRANSBY, Dudley, by whom they will be most thankfully received. A list of the Subscribers and of their several Subscriptions will be laid before the Public.

We beg leave to state that the point at issue has been referred to the Court of Chancery, and remains at present undecided.

March 10, 1818.

ROBERT KELL, *Birmingham*,
JOHN KENTISH, *Birmingham*,
JAMES HEWS BRANSBY, *Dudley*,
RICHARD FRY, *Kidderminster*,
JOHN SMALL, *Coseley*,
REES LLOYD, *Kingswood*,
TIMOTHY DAVIS, *Coventry*,
TIMOTHY DAVIS, *Oldbury*,
JAMES SCOTT, *Cradley*,
THOMAS WARREN, *Stourbridge*,
JAMES YATES, *Birmingham*,
JOSEPH GUY, *Birmingham*,
THOMAS BOWEN, *Walsall*.

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F A C T S

CONNECTED WITH THE

CASE OF THE OLD MEETING-HOUSE

In Wolverhampton,

IN REPLY TO A STATEMENT WHICH APPEARED IN

MONTHLY REPOSITORY FOR MARCH, 1818.

A STATEMENT having appeared in the Monthly Repository for March last, of what its authors call the "Case of the Old Dissenting Meeting-House at Wolverhampton," and having some personal knowledge of the circumstances which took place at the various periods referred to therein, I have been induced, for the sake of truth, in order that the public may be in possession of the *facts* of this case, to recall to my memory many of the passing scenes of my earlier days;—and I have no hesitation in saying, that never was there a more delusive and garbled statement sent forth to the public than that now before me.

On enquiry, I find that this statement, signed by thirteen ministers of I presume Anti-trinitarian or Socinian sentiments, is in reply to a statement published in October last, under the title of a "Case of great importance to Orthodox Dissenters," signed by ten ministers of I presume Trinitarian and Calvinistic sentiments. If any importance were to be attached to numbers in this case, certainly a case attested by the larger number, must have more weight than that attested by the lesser; but as the merits of this case do not depend upon the number of those who *believe it to be true from the reports of others*, but on the *facts* themselves, I trust the public will dismiss from their minds any unfavourable impressions which may have been made by either statements, and judge impartially for themselves.

In order to avoid unnecessary prolixity, I must refer my readers for the ground-work, to the before-mentioned "Case," published in October last, to which the statement now under consideration is avowedly an answer. When I see in this answer omissions of material circumstances which must have been known to the parties dictating it, and the most reprehensible misrepresentation of facts, I confess, with all the candour I trust I feel towards the party so acting, I must be excused when I say I cannot give them credit for all the ingenuous candour and benevolence they themselves profess, but suspect that in this contest at least, facts are suppressed, and truth wilfully sacrificed for the attainment of the object they have in view.

The matter in dispute resolves itself into the two following questions:—

First, What is the fair and honest construction which ought to be put upon a certain important clause in the original deed? and, *Secondly*, By what means did this Meeting House, so many years in the hands of persons openly avowing Calvinistic doctrines, get into the hands of avowed Socinians?

The first paragraph in the Socinian statement, recites part of the clause which they say is in the original deed, viz.

That the Meeting House built in 1701, was intended "*for the worship and service of Almighty God, and the use of Protestant Dissenters.*"

As the deed is in their possession, I shall take it for granted, that this is a correct quotation, and although my own opinion is decided upon the construction it bears, looking back to the date of the deed—1701, when Socinianism was not legally authorized, yet, as my object is not to combat opinions, or to obtrude my own, but to state *facts* from personal knowledge, not from hearsay reports, I leave this point to the judgement of the public, and to the high Legal Authority, to whose determination the case stands referred.

For my own part, I entertain sentiments as friendly to religious liberty as any man. I wish to see the cause of freedom and philanthropy spread itself to every corner of the earth, and that the benign influence of the Gospel, which speaketh peace and good-will to men, should be practically felt throughout the universe.

As to the second division of this subject, viz. the means by which this property came into the hands of the Socinians,—here we have nothing to do with speculative opinions: **FACTS** are stubborn things; let them speak for themselves. It is stated, that "In the year 1781, on the resignation of *Rev. John Cole*, it became a question, which was agitated *with considerable warmth on both sides, whether they should elect as the successor of Mr. Cole, a minister of Anti-trinitarian, or of Trinitarian sentiments. At length, the Rev. Samuel Griffith, avowedly an Anti-trinitarian, was chosen.*"

As this is the great foundation-stone upon which the superstructure is built, and upon which so much of the importance of this question depends, I take leave to say, that this is a very incorrect and garbled statement. I well remember the circumstance of Mr. Cole's resignation, and do most positively declare, that no such warmth of discussion, as here described, took place. Mr. Cole, who had officiated upwards of 20 years, and who always professed himself a Calvinist, tendered his resignation at a meeting of the Trustees, publicly called together in the Vestry, when Mr. Jameson, then living at Warminster, a *decided Calvinist*, was recommended as his successor. Mr. Cole was requested to write to Mr. Jameson; no objection was made to it;—of course, no "warmth" could be manifested on the occasion. Mr. Jameson accepted the invitation, and came as

a probationer. He preached to the people about eight times, and then returned home. A second meeting took place afterwards, of both the Trustees and the Subscribers, by public notice, and Mr. Jameson was duly elected; there being a majority of at least two-thirds in his favour. *These two meetings were the only public meetings held, at neither of which, did any contention about Trinitarianism or Anti-Trinitarianism take place.* The call was sent to him, and he accepted it. When he and his family, together with their furniture, arrived, strange as it may appear, it is a fact, that the doors of the Meeting-house and of the dwelling-house attached to it, were locked against him, without any notice having been given; and were guarded by part of the dissentients, at the head of whom was Mr. Peter Pearson, an avowed Socinian, father of the most prominent person now acting in the present contest. No admittance could be gained without having recourse either to violence, or to legal measures. Mr. Jameson, being a man of quiet and peaceable disposition, would not suffer the former to be resorted to, and the want of means and the heavy expenses thrown upon the friends of Mr. Jameson, prevented their then having recourse to the latter.

The consequence was, that the people attached to him retired to a barn, which was fitted up for temporary accommodation. And this is called "*quietly retiring and acquiescing*;" upon which, it is said, "*The Meeting-house with its appurtenances, upon the universally admitted principles of Protestant Dissenters, became the rightful property of those who remained—and upon these just and sacred principles of Christian liberty—the principles on which it was first formed,—the congregation continued to assemble!*" Was there ever such a mockery of truth, and such a perversion of "the just and sacred principles of Christian liberty?"

But I would ask, why is the election, or even the very name of Mr. Jameson left out of this celebrated manifesto? Why so triumphantly leap from Mr. Cole to Mr. Griffith, particularly as the election of Mr. Jameson is noticed in the Case published in October, to which this is considered as a reply? If the facts, as there stated, are not true, why not refute them? But the answer is clear; *they are true, they know them to be true, and they cannot refute them!!* Mr. Jameson is now living and can testify the truth of what I assert. But is this omission ingenuous? Is this false statement accordant with the sacred principles of Christian liberty so much talked of? The Meeting-house was then wrested from the hands of its legal possessors, and I have always considered it as most sacrilegiously withheld from them up to the period of the present contest.

I come now to the statement, that Mr. Griffiths was an avowed Anti-trinitarian, and that "whilst he was the minister, legacies to the amount of 500*l.* were bequeathed

“ to the support of public worship in that place, by three gentlemen who were attendants on his ministry, and who by their preference in this respect, gave unequivocal proof that it was not their design to encourage Trinitarian worship.”

In the first place, Mr. Griffith was *not* an *avowed* Anti-trinitarian. I knew him well, and sat under him several years, and have had repeated conversations with him on points of doctrine. But as my object is not to combat opinions, but to *state facts*, I proceed distinctly to declare, that the above assertion that 500*l.* was bequeathed in Mr. Griffiths's time, is equally as void of truth as the other points stated. It may be said, this is a bold charge of falshood; but documents are in existence to prove the truth of what I assert, and I challenge the production of them. They will prove, that 499*l.* 10*s.* was given to the Meeting-House during Mr. Cole's ministry, of course prior to Mr. Griffiths's time, and before Socinian sentiments were promulgated in that place. Let the Public judge between us as to the motives for such glaring misrepresentation of facts. One hundred pounds was afterwards left by a gentleman in Mr. Griffiths's time, who had many years sat under Mr. Cole.

I come now to the other paragraph which relates to the application of these funds. It is said, that “ During the same period, adjacent buildings were purchased and pulled down, a school-room was erected, and various repairs were made at an expense of 200*l.* raised by voluntary subscriptions among the members of the Society and their friends.” That some money was raised by subscription, I believe; but I have great reason to believe also, that money was sold out of the funds for the *purchase* of the property alluded to. If it was not so, where are the funds? *Let this question be answered.*

As to the other part of the statement in which Mr. Steward is concerned, I know nothing but by report. Mr. S. has, I understand, written in his own defence. Upwards of thirty years have elapsed since these events took place; yet the circumstances are perfectly clear in my recollection. The violent proceedings of the minority towards Mr. Jameson and his friends, made an indelible impression upon my mind; and having always considered that Mr. Mander, the surviving trustee, had not abandoned his trust, I am not surprised at his seizing the first favourable opportunity that may have presented itself, to regain possession of that which I ever considered him as unjustly dispossessed of.

VERAX.

April 27, 1818.

THE
SOCIETY
FOR
DIFFUSING SCRIPTURAL KNOWLEDGE

BY THE

Distribution of Tracts.

AMONG the multitudes of our fellow-creatures who are passing over the stage of life, and hourly hastening into Eternity, it is truly lamentable to think how very few of them appear to be awakened to a sense of their real condition, or to possess any well grounded hope of eternal life. If we deduct from the mass of those who are called Christians, the sceptical and the profane, the merely nominal, and the self-righteous professor, it is much to be feared that what remains, even in this highly favoured land, will be found a little flock.

But if the fact be really so, if the great mass of our species, notwithstanding the extraordinary privileges enjoyed in this enlightened country, are still sunk in a state of awful ignorance and insensibility, how imperious is the duty, which devolves on those who know the truth as it is in Jesus, to be instant in season and out of season, and to use every effort in their power with the view of arousing their attention to the concerns of their immortal souls.

A most powerful engine has indeed been furnished for this valuable purpose in the numerous Bible Societies that have been instituted among us, and by means of which an extensive circulation has been given to the word of God; but great as this has been, and in the success of which every one who loves the Truth must rejoice, still how far does it fall short of the numbers who are perishing for lack of knowledge. It is obvious, that, however desirable the thing in itself confessedly is, much time and no inconsiderable exertion is requisite, before every one can be furnished with a Bible; and even of those who have this *invaluable treasure* put into their hands, how few will give themselves the trouble to search this best of books, though it contains the words of eternal life! Hence arises the utility of short and pointed Tracts, which can easily be multiplied, and from their very brevity are calculated to excite that attention which longer treatises cannot command. Such Tracts are powerful addresses to the consciences of men, and if they speak according to the oracles of God, cannot fail, under the influence of the Holy Spirit, to become the means of awakening the careless, and of turning their attention to those Scriptures which they have so long neglected.

The volume of Inspiration furnishes examples of such addresses. The Sermons of our Lord and of his Apostles, which are there recorded, may be considered as so many interesting appeals to their hearers, tending to illustrate the great truths contained in the Old Testament scriptures; by shewing the fulfilment of its prophecies and gracious declarations in the mission and work of our Lord Jesus Christ; and it should be the design and tendency of every Tract which we put into the hands of our fellow-sinners, to point out to them in the plainest and most forcible terms, the real condition of mankind as guilty, fallen creatures, with the revealed way of escape from the wrath to come—to call their attention to the testimony of God concerning his Son, and the way of salvation through his obedience unto death, to turn them from darkness to light, and from the power of Satan unto God.

Much good, we are confident, has already been done by the distribution of Tracts, in which we exceedingly rejoice; but the field for such exertions is certainly very large, and much remains to be done in making known to men the glad tidings of salvation. We need no other apology for introducing the present Society to the notice of all those who rejoice in every attempt to diffuse the savour of the Redeemer's name.

We have denominated it, "*The Society for diffusing Scriptural Knowledge by the Distribution of Tracts*;" and as it is our professed design to make known the word of God, we shall to the utmost of our power, endeavour to disseminate that word in its purity, as far as our knowledge of it extends. It shall therefore be our first care to issue such Tracts as treat of that Eternal Redemption which was obtained for guilty men, by the work that Jesus Christ, the Lord of glory, finished upon the Cross; to exhibit the suitableness of this Salvation to the wants and miseries of the human race; its immediate freeness to the chief of sinners; and the way in which they become interested in it, not *working* but *believing* in God who justifieth the ungodly. In short to present to the minds of our fellow sinners, "the glorious Gospel of the blessed God," as the great remedy devised by infinite Wisdom, and effected by boundless mercy and grace, for the miseries of our fallen state—to exhibit the doctrine of Christ crucified as the wisdom of God, and the power of God unto the Salvation of every one that believeth—rejoicing and purifying the heart, and influencing to all holy obedience.

Though our chief concern be to make men acquainted with the Saviour, we shall not limit our labours to the diffusion of the gospel of God's grace. We are persuaded that every well-directed effort to do spiritual good to our fellow men must involve in it the two great ends of the Apostles' mission; first, to make men disciples of Jesus, and then to teach them to observe all things whatsoever he has commanded them. We shall therefore in our Tracts aim also at the instruction, reproof, correction, and comfort of Christians, that they may be found blameless in the commandments of the Lord at his coming.

PLAN.

I. That this Society be denominated "*The Society for diffusing Scriptural Knowledge by the Distribution of Tracts.*"

II. That a donation of Five Guineas constitute a Member for life.

III. That every annual Subscriber, paying Five Shillings, or more, be considered a Member.

IV. That the donations and subscriptions received, be employed as a means of enabling the Society to distribute and sell the Tracts at a cheap rate.

V. That Subscribers be entitled to purchase at reduced prices.

VI. That a Committee be annually appointed in London to conduct the business of the Society, consisting of twelve persons, eight of whom, who have most frequently attended, shall be eligible for re-election for the ensuing year, with power to add to their number.

VII. That a correspondence be opened with persons in various parts of the United Kingdom, with a view to promote the object of the Society, by encouraging the distribution of Tracts by individuals, or by local Societies formed for that purpose, and to obtain Subscriptions or Donations in aid of its funds; and that the said local Societies be entitled to purchase Tracts from the Depositary of this Society at reduced prices.

VIII. That the Treasurer, and Secretary, be considered as Members of the Committee.

IX. That the Committee be authorized to nominate Honorary Members of this Society from among such persons in foreign parts, as may be active in the promotion of objects similar to those of this Society.

X. That a Depositary be appointed in London, for the circulation of Tracts.

XI. That an Annual Meeting of the Society be held, when a Treasurer, Committee and Secretary shall be chosen.

XII. That the Tracts be paid for on delivery.

Subscriptions and Donations will be thankfully received by the Treasurer and Depositary, or by any Member of the following

Committee,

MR. JAMES EDMOND

— WILLIAM BALLANTINE

— JOSEPH ROTHERY

— WILLIAM JONES

— WILLIAM ANDERSON

— JAMES INGLIS

— MILES MILEY

MR. SAMUEL EYRE

— SAMUEL SANIGEAR

— JAMES ALEXANDER

— JOHN GIBBONS

— WILLIAM BELL

— JOHN ROBINS

Treasurer,

R. L. CHANCE, Esq. 14, Upper Gower Street, Bedford Sq.

Secretary,

Mr. SAMUEL STENNETT, 6, Bache's Row, Hoxton.

Depositary,

Mr. WILLIAM JONES, 7, Lovell's Court, Paternoster Row.

By whom Orders will be punctually executed.

The following is a list of the Tracts already published by the Society, with the prices annexed to each.

- No. 1. On the Nature of Divine Grace, 6 pages, price 1s. 9d. per 100.
- No. 2. Mr. Inglis's Letter to the Public on the Case of William Mills, 35 pages, price 2d. or 10s. 8d. per 100.
- No. 3. The Way of Forgiveness illustrated, 16 pages, price 1d. or 4s. 8d. per 100.
- No. 4. On the Knowledge of God's True Character, 12 pages, price 1d. or 3s. 4d. per 100.
- No. 5. The Gospel, a suitable remedy for human wretchedness, 16 pages, price 1d. or 4s. 8d. per 100.
- No. 6. Mr. Inglis's Letter to Six men under condemnation, 8 pages, price 4d. or 2s. 4d. per 100.
- No. 7. An Essay on the most important of all subjects, 14 pages, price 1d. or 4s. per 100.

The following Hints are recommended to persons wishing to form AUXILIARY SOCIETIES, for their adoption, subject to any modification local circumstances may require.

- I. That the object, constitution, and proceedings of the Society for diffusing Scriptural Knowledge by the Distribution of Tracts, established in London, have the cordial approbation of this Meeting.
- II. That a Society be formed, to be called "The Auxiliary Society for diffusing &c. &c. of " for the purpose of promoting the circulation of Religious Tracts in this vicinity, and of aiding the Funds of the Society in London, especially for its foreign objects.
- III. That the Tracts to be circulated by this Society, be those published by the Society in London.
- IV. That one fourth, at least, of the funds of this Society, be annually transmitted to the Parent Institution, in consideration of the advantages held out to Auxiliary Societies, viz. of purchasing Tracts at the Society's reduced prices.
- V. That one fourth of the Annual Subscriptions, together with the whole of the Donations and Collections, be at the disposal of the Committee of the Auxiliary Society, to defray its necessary expenses, to purchase Tracts for local distribution under their direction, and to apply the surplus, (if any) in aid of the above Society.
- VI. That each Subscriber be entitled to receive gratis, Tracts, estimated at the reduced prices, to the amount of one half of his annual, or other periodical Subscription.
- VII. That a Life Subscriber be entitled to receive, annually, Tracts equal in amount to an Annual Subscriber of Four Shillings.
- VIII. That each Subscriber of One Penny and upward per week, or One Shilling and upward per quarter be a Member.
- IX. That each Subscriber of Two Guineas at one time, be a Member for Life.
- X. That the business of this Society shall be conducted by a Committee, consisting of Members, together with the Treasurer and Secretary, who shall be chosen at an Annual General Meeting of the Society; and that Five Members of the Committee constitute a Quorum.
- XI. That the Committee shall appoint a Depositary, and a Collector or Collectors, who shall pay the amount of their receipts to the Treasurer every Month.
- XII. That as the Subscriptions will, in general, have been received previous to the purchase of Tracts, payment shall accompany the order sent to the Depositary of the Parent Society. But should it be found necessary to procure a larger supply, the same shall be paid for as soon as the Treasurer shall find it convenient.
- XIII. That the Members be requested to communicate such instances of usefulness as may have come within their knowledge; the most interesting of which shall be annually communicated to the Committee of the Parent Institution.

London, June, 1818.

